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A VIEW OF THE COVENANT OF WORKS FROM THE SACRED RECORDS.

WHEREIN

The PARTIES in that Covenant, the REALITY of it, its PARTS conditionary, promissory, and minatory, our Father Adam's BREAKING of it, the IMPUTATION of that BREACH to his Posterity, and the STATE of MAN under that broken Covenant, and under the CURSE thereof, are distinctly considered.

To which are annexed, by way of Supplement,

Several Sermons, on the Method of RECOVERY from the RUINS of the FALL by JESUS CHRIST, and the Difference between the COVENANT of WORKS and the COVENANT of GRACE.

3 16

By the late Reverend and Learned

MR THOMAS BOSTON,

Minister of the Gospel at ETTRICK,

Author of the Fourfold State, View of the Covenant of Grace, &c.

NEVER BEFORE PRINTED.

Earth felt the wound, and nature from her seat
Sighing, through all her works, gave signs of woe,
That all was lost. ——— MILTON.

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PREFACE.

THough the doctrines and precepts of Chriſtianity are unalterable in their nature, and muſt neceſſarily be the ſame in all ages and places; yet we find that the fooliſh caprice of men has made them appear in various ſhapes, in different periods and countries.

In the golden days of Chriſtianity, before men had learned the art of making gain of godlineſs in a literal ſenſe, and contracted the ridiculous humour of modelling religion according to their reſpective taſtes and tempers, the religion of Jeſus was then ſeen in its native ſimplicity, unadulterated with the unnatural additions and embelliſhments of human invention. In proceſs of time, when it was found that religion was not unſubſervient to worldly intereſt, ſome of its votaries, inclining to make the kingdom of Chriſt reſemble the kingdoms of this world, ſtripped religion in a great meaſure of its native unadorned ſimplicity, and dreſſed it in garments of their own manufacture.

This dangerous ſpirit of innovating, when it once begins, knows no bounds or limits. 'Tis like a river or flood whoſe current has been ſtopped, when once let looſe, it will diſregard its proper channel, and carry every thing down with its impetuous torrent. The rapid progreſs which this wild ſpirit has made, is clearly ſeen in thoſe enormous corruptions which gradually crept into the church of Rome, until at length ſhe arrived at the monſtrous abſurdity of a *wafer-god*, created by the benediction of a prieſt.

It had not however been ſo fatal to the intereſts of true religion, if the inventions of men had been confined to circumſtantials, or things of leſſer importance. Had this been the caſe, the bleſ-

ſed religion of Jeſus would not have had ſo much reaſon to put on her widow's weeds. The Chriſtian world was pleaſed to indulge ſome ingenious triflers in forming refined theories of the creation of all things, and was not offended whether they choſe a *volcano* or a *long-tail'd comet*, for the inſtrument of their diſſolution; nor has the Chriſtian denied the ſame gracious indulgence to ſuch of the ſame kidney as have tried to laſh their lingering *moments into ſpeed*, by attempting curious calculations with reſpect to the prophecies in the book of the Revelation, nor will he laugh, I am perſuaded, when they outlive their calculations. A decent company will not readily quarrel with a conceited cook for garniſhing the diſhes with herbs that are not eatable; but if he infuſes theſe herbs into the ſauce, every one who regards his life and health, will immediately take the alarm, and refuſe to eat. In like manner the friends of Jeſus, for the ſake of peace, will be diſpoſed to bear with mens foibles and humours, when they are, comparatively ſpeaking, harmleſs, and do not alter the ſyſtem or affect the eſſentials of our holy religion: but on the other hand, if men take it into their heads to new-model the ſyſtem of Chriſtianity, and to preſcribe a new plan of ſalvation, ſuch criminal liberty can never be permitted, and thoſe who regard the health and welfare of their ſouls, will neither taſte, reliſh, nor digeſt ſuch poiſonous unwholeſome food.

That ſuch attempts have been made (and with conſiderable ſucceſs too), the preſent ſtate of the religious world is a ſufficient proof. The ruſty armour of *Pelagius* and *Socinus* has with unparallelled effrontery been buckled on, and the ſelf-flattering doctrines of *Arminius* have, with ſanguine hopes of ſucceſs, been furbiſhed up anew. Nor has the wild fire ſtopt here. As *Pelagius* took

away original ſin, another adventurer, determined not to be outdone by the arch heretic, at one blow rids us of actual tranſgreſſion. Strange hypotheſes! Sin, revelation as well as experience and fact tell us, has an actual exiſtence in the world. There are only two kinds of it, viz. original and actual: how then can any of theſe ſpecies of ſin exiſt, if man is guilty of neither?

One could ſcarce believe, that ſuch chimeras as theſe would ever enter into mens heads, to whom the uncorrupted ſources of divine truth are acceſſible. But the truth is this: Men have generally formed ſuch conceptions of the preſent ſtate of human nature, and the extent of its powers, as they wiſh to be true; and, wiſhing them to be true, have aſſerted them to be ſo; and after dreſſing her up in a gay attire of their own making, to complete her honour, and fix the crown of glory upon her head, have complaiſantly enough given her ſalvation of her own working out. Hence it is, that human merit and perſonal righteouſneſs paſs ſo currently in this refined age, as the only conditions of our acceptance with God, and juſtification in his ſight. The ſucceſs of this modern method of Chriſtian-making is eaſily accounted for. For as it aſcribes the whole praiſe of his ſalvation to man himſelf, it is much more agreeable to the pride of the human heart, than the goſpel-method of ſalvation, which reſolves the whole into the free grace of God in Chriſt Jeſus. But though ſuch a ſcheme of ſalvation is greedily ſwallowed by the human heart, yet, if it has not the ſanction of the infallible oracles of truth, it muſt be looked upon as *a cunningly-deviſed fable.*

Whilſt ſuch unſcriptural principles as theſe, with reſpect to the way of acceſs to the divine favour, are aſſiduouſly propagated by ſome, and

greedily ſwallowed by others, the following publication cannot be deemed an unſeaſonable one. It turns upon a capital article in the Chriſtian ſyſtem, upon our notions of which all our views of the method of acceptance with God muſt depend. For if one man maintains, that human nature, by proper culture and improvement, may acquire ſtrength and integrity equal to that which it had in the days of primæval rectitude, ſalvation by works will to him appear quite practicable. But on the other hand, if another man, according to ſacred writ, believes that the deſcendents of Adam are obnoxious to the curſe of the law, and *dead in treſpaſſes and ſins*, he will clearly ſee the neceſſity of Chriſt's ſatisfaction to remove the one, and the power of the Spirit to raiſe from the other.

As the following ſheets therefore are deſigned to give us the ſcriptural account of the original tranſactions betwixt God and the firſt parent of the human race, to expreſs the nature and extent of the effects of the fall, and conſequently to lead us to right conceptions of the method of ſalvation preſcribed in the goſpel; they will not, the Editor fondly hopes, be an unacceptable offering to the public.

As to the performance itſelf, the reader, when it comes into his hand, muſt judge of its merit. To attempt a character of it, would be too delicate a taſk for the pen of ſo near a relation as the author's grandſon. He only begs leave to inform the public, that the work is genuine, and is printed from the author's manuſcript, without any alterations or additions, but ſuch as are merely verbal, and do not affect the ſenſe. It was preached in a courſe of ſermons to his own congregation by the worthy author, in the latter end of the year 1721, and in the beginning of the year 1722. And it appears from the follow-

ing paragraph, extracted from his diary, that he was led to undertake the ſubject, on account of the controverſy agitated before ſeveral general aſſemblies of this national church, concerning a book, entitled, *The Marrow of modern Divinity*. "I was now led," ſays the author, "for my ordinary, to treat of the two covenants, which laſted a long time. I began on the covenant of works, Auguſt 27. this year [1721], and handling it at large from ſeveral texts, I inſiſted thereon till May in the following year. I ſtudied it with conſiderable earneſtneſs and application, being prompted thereto, as to the cloſe conſideration of the other covenant too afterwards, by the ſtate the doctrine in this church was then arrived at." N. B. The author here alludes to the controverſy above mentioned.

The Editor did not think himſelf at liberty to change its original form of ſermons. He has however, for the eaſe of the reader, divided the treatiſe into parts, and added general titles to them, as well as to the ſubdiviſions of each part, which he thought himſelf ſufficiently warranted to do, as the author himſelf has followed the ſame method in his *View of the Covenant of Grace*.

The reader will find, in the book, ſeveral references to the celebrated *Dr Witſius's Oeconomy of the Covenants*, which, tho' they are not in the original manuſcript, the editor has added, with a view of referring the reader to that great work, for a further illuſtration of ſome of the ſubjects of this eſſay.

It would be unneceſſary to offer to the public the reaſons why this performance remained ſo long in manuſcript, or why it now emerges from its obſcurity ſo long after its Rev. author's death. Readers of a certain claſs will perhaps think that it has come to light ſoon enough, and thoſe

of another complexion will not reliſh it leſs, becauſe they have wanted it long. It now ventures out an orphan into the world; and as ſome of the ſame family [*The Fourfold State*, &c. &c.] have met with a candid reception from the public, the orphan hopes, even under the diſadvantages common to poſthumous publications, that it will meet with ſome regard for its parent's ſake.

To the treatiſe are ſubjoined a few diſcourſes on ſuitable ſubjects. The treatiſe itſelf diſcovers man's ruin by the fall, and the diſcourſes point out the method and means of relief under that univerſal cataſtrophe. That both may contribute, through the divine bleſſing, to lead ſinners to a deep conviction of their guilty and deſperate ſituation under the broken covenant of works, ſo as they may be induced to accept the remedy offered to them in the covenant of grace, as the only infallible means of everlaſting felicity, is the ardent wiſh and earneſt prayer of

MICHAEL BOSTON.

*** If this treatiſe ſhall meet with ſuitable encouragement from the Public, as the Editor flatters himſelf it will, he will thereby be induced to publiſh ſome other valuable treatiſes and ſermons of this author, upon ſubjects of the laſt importance to mankind, which he can aſſure the public are very elaborate and exact, and merit the attention of the reader as much as thoſe which have already appeared. Mean time, he begs leave to inform the Public, that the Author's great work, his ſermons on the Aſſembly's Shorter Catechiſm, are now tranſcribing, and preparing for the preſs, and will ſoon be publiſhed, if encouragement be given.

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A

VIEW

OF THE

COVENANT OF WORKS

FROM THE

SACRED RECORDS.

PART I.

Of the Truth and Nature of the Covenant of Works.

GENESIS ii. 17.

But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die.

INTRODUCTION.

MY deſign is, under the divine conduct, to open up unto you the two covenants, of works and grace; and that becauſe in the knowledge and right application of them the work of our ſalvation lies; the firſt covenant ſhewing

us our loſt ſtate, and the ſecond holding forth the remedy in Jeſus Chriſt; the two things which, for the ſalvation of ſouls, I have always thought it neceſſary chiefly to inculcate. And I think it the more neceſſary to treat of theſe ſubjects, that, in theſe our declining days, the nature of both theſe covenants is ſo much perverted by ſome, and ſtill like to be more ſo. And as I deſire to lay a good foundation among you, while I have opportunity; ſo I entreat all of you, and particularly the younger ſort, to hearken and hear for the time to come. I begin with the firſt covenant, to ſhew the nature of it from this text, *But of the tree of the knowledge*, &c.

In which words we have an account of the original tranſaction between God and our firſt father Adam, in paradiſe, while yet in the ſtate of primitive integrity. In which the following things are to be remarked, being partly expreſſed and partly implied.

1. The Lord's making over to him a benefit by way of a conditional promiſe, which made the benefit a debt upon the performing of the condition. This promiſe is a promiſe of life, and is included in the threatening of death, thus: If thou eat not of the tree of the knowledge, &c. thou ſhalt live; even as in the ſixth commandment, *Thou ſhalt not kill*, is plainly implied, Thou ſhalt preſerve thy own life, and the life of others. And thus it is explained by Moſes, Rom. x. 5.—*The man which doth thoſe things ſhall live by them.* Beſides, the licence given him to eat of all the other trees, and ſo of the tree of life, which had a ſacramental uſe, imports this promiſe.

2. The condition required to entitle him to this benefit; namely, obedience. It is expreſſed in a prohibition of one particular, *Of the tree of the knowledge of good and evil, thou ſhall not eat of it.* There was a twofold law given to Adam; the natural law, which was concreated with him, engraven on his heart in his creation. For it is ſaid, Gen. i. 27. that *God created man in his own image*; compared with Eph. iv. 24.—*That ye put on the new man, which after God is created in righteouſneſs and true holineſs.* This law was afterwards promulgated on mount Sinai, being much obliterat d by ſin. Another law was the ſymbolical law mentioned in the text, which, not being known by nature's light, was revealed to Adam, probably by an audible voice. By this God choſe to try, and by an external action exemplify his obedience to the natural law concreated with him. And this being a thing in its own nature altogether indifferent, the binding of it upon him by the mere will of the divine Lawgiver, did clearly import the more ſtrong tie of the natural law upon him in all the parts of it. Thus perfect obedience was the condition of this covenant.

3. The ſanction, or penalty in caſe of the breach of the covenant: *In the day that thou eateſt thereof, thou ſhalt ſurely die.* For if death was entailed on a doing of that which was only evil, becauſe it was forbidden; much more might Adam underſtand it to be entailed on his doing of any thing forbidden, becauſe evil, or contrary to the nature or will of God, the knowledge of which was impreſſed on his mind in his creation. The ſanction is plainly expreſſed, not the promiſe; becauſe the laſt was plainly enough ſignified to him in the tree

of life, and he had ample diſcoveries of God's goodneſs and bounty, but none of his juſtice, at leaſt to himſelf. And it does not appear that the angels were yet fallen; or if they were, that Adam knew of it.

4. Adam's going into the propoſal and acceptance of thoſe terms, is ſufficiently intimated to us by his objecting nothing againſt it. Thus the Spirit of God teaches us Jonah's repentance, and yielding at length to the Lord, after a long ſtruggle, chap. iv. 11.; as alſo Adam's own going into the covenant of grace, Gen. iii. 15. Beſides, his knowledge could not but repreſent to him how beneficial a treaty this was; his upright will could not but comply with what a bountiful God laid on him; and he, by virtue of that treaty, claimed the privilege of eating of the other trees, and ſo of the tree of life, as appears from Eve's words, Gen. iii. 3. *But of the fruit of the tree which is in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die* *.

Now, it is true, we have not here the word *covenant*; yet we muſt not hence infer, that there is no covenant in this paſſage, more than we may deny the doctrine of the Trinity and ſacraments, becauſe thoſe words do not occur where theſe things are treated of in ſcripture, nay are not to be found in the ſcripture at all. But as in thoſe caſes, ſo here we have the thing; for the making over of a benefit to one, upon a condition, with a penalty, gone into by the party it is propoſed to,

* See Marrow of modern divinity, chap. 1. § i. note *(d.)* See alſo Witſius's Œconomy of the covenants, book i. chap. 1. § 13.

is a covenant, a proper covenant, call it as you will.

The covenant of works, between God and Adam, a proper Covenant.

The truth deducible from the words is this:

DOCT. *There was a covenant of works, a proper covenant, between God and Adam the father of mankind.*

In handling this important point, I shall,

I. Confirm the great truth expressed in the doctrinal note, and evince the being of such a covenant.

II. Explain the nature of this covenant.

III. Conclude with practical uses.

The truth of the covenant of works confirmed.

I. I shall confirm this great truth, and evince the being of such a covenant. It is altogether denied by the Arminians, that there was any such covenant, and amongst ourselves by Professor Simson *, that it was a proper covenant. The weight

* Mr John Simson was Professor of Divinity in the college of Glasgow, and was twice prosecuted before the judicatories of the church, first for Pelagian and Arminian errors, and lastly for Arianism. Among his Arminian and Pelagian errors, vented in his answers to the libel exhibited against him by the Rev. Mr James Webster of Edinburgh, and in his letters to Mr Rowan, he held, in express terms, "That there was no proper "covenant made with Adam for himself and his po-"sterity: That Adam was not a federal head to his po-

of this matter lies here, that if the covenant made with Adam was not a proper covenant, he could not be a proper repreſenting head; and if he was not, then there cannot be a proper imputation of Adam's ſin unto his poſterity. None could ever dream, but there muſt be a manifeſt difference betwixt covenants between God and man, and thoſe between men and men. There is no manner of equality betwixt God and man; God could require all duty of men without any covenant; yea, they have nothing but what is from him, and ſo owe it to him. But thoſe things do not hinder, that, upon God's condeſcending to enter into a covenant with man, there may be a proper covenant betwixt them. Though all ſimilitudes here muſt halt; yet let us ſuppoſe a father to propoſe to his ſon, that if he will obey his orders, and eſpecially in one point give him punctual obedience, for inſtance, labour his vineyard, he will give him a certain ſum of money; and the ſon having nothing to labour it with, the father furniſhes him with all things neceſſary thereto: the ſon accepts of this propoſal. Can any man ſay, that there is not a proper bargain or covenant in this caſe betwixt the father and his ſon, although the ſon was tied by the bond of nature to obey his father's commands in all this antecedently to the bargain, and though he has nothing to labour it with, but what he has from the father? Let him perform his father's orders now

" ſterity; and that if Adam was made a federal head, " it muſt be by divine command, which is not found in " the Bible." Theſe dangerous errors were ſolidly and judiciouſly refuted by the Rev. Meſſ. James Flint and John Maclaren, both miniſters of Edinburgh.

according to the covenant, and he can challenge the ſum as a debt, which he could not do before. For proof of this, conſider,

1. Here is a concurrence of all that is neceſſary to conſtitute a true and proper covenant of works: The parties contracting, God and man; God requiring obedience as the condition of life; a penalty fixed in caſe of breaking; and man acquieſcing in the propoſal. The force of this cannot be evaded, by comparing it with the conſent of ſubjects to the laws of an abſolute prince. For ſuch a law propoſed by a prince, promiſing a reward upon obedience to it, is indeed the propoſing of a covenant, the which the ſubject conſenting to for himſelf and his, and taking on him to obey, does indeed enter into a covenant with the prince, and having obeyed the law, may claim the reward by virtue of paction. And ſo the covenant of works is ordinarily in ſcripture called *the law*, being in its own nature a pactional law.

2. It is expreſsly called a covenant in ſcripture, Gal. iv. 24. *For theſe are the two covenants, the one from the mount Sinai,* &c. This covenant from mount Sinai was the covenant of works *, as being oppoſed to the covenant of grace, namely, the law of the ten commandments, with promiſe and ſanction, as before expreſſed. At Sinai it was renewed indeed, but that was not its firſt appearance in the world. For there being but two

* That the covenant of works was, for ſpecial ends, repeated and delivered to the Iſraelites on mount Sinai, our author has proved in his notes on the Marrow of modern divinity, chap. ii. ſect. ii. § 3. The reader may alſo conſult Witſius's Oeconomy of the covenants, book iv. chap. 4. § 47. &c.

ways of life to be found in ſcripture, one by works, the other by grace; the latter hath no place, but where the firſt is rendered ineffectual: therefore the covenant of works was before the covenant of grace in the world; yet the covenant of grace was promulgated quickly after Adam's fall; therefore the covenant of works behoved to have been made with him before. And how can one imagine a covenant of works ſet before poor impotent ſinners, if there had not been ſuch a covenant with man in his ſtate of integrity? Hoſ. vi. 7. *But as for them; like Adam, they have tranſgreſſed the covenant.* Our tranſlators ſet the word *Adam* on the margin. But in Job xxxi. 33. they tranſlate the very ſame word, *as Adam.* This word occurs but three times in ſcripture, and ſtill in the ſame ſenſe. Job xxxi. 33. *If I covered my tranſgreſſions, as Adam.* Pſal. lxxxii. 7. *But ye ſhall die like Adam.* Compare ver. 6. *I have ſaid, Ye are gods; and all of you are children of the Moſt High;* compared with Luke iii. 38.—*Adam, which was the ſon of God.* And alſo here Hoſ vi. 7. While Adam's hiding his ſin, and his death are made an example, how natural is it that his tranſgreſſion that led the way to all, be made ſo too? This is the proper and literal ſenſe of the words: it is ſo read by ſeveral, and is certainly the meaning of it.

3. We find a law of works oppoſed to the law of faith, Rom. iii. 27. *Where is boaſting then? It is excluded. By what law? of works? Nay; but by the law of faith.* This law of works is the covenant of works, requiring works or obedience as the condition pleadable for life; for otherwiſe the law as a rule of life requires works too. A-

gain, it is a law that does not exclude boaſting, which is the very nature of the covenant of works, that makes the reward to be of debt. And further, the law of faith is the covenant of grace; therefore the law of works is the covenant of works. So Rom. vi. 14. *Ye are not under the law, but under grace* *. And this was the way of life without queſtion, which was given to Adam at firſt.

4. There were ſacramental ſigns and ſeals of this tranſaction in paradiſe. As it has pleaſed the Lord ſtill to deal with man in the way of a covenant, ſo to append ſeals to theſe covenants. God's covenant with Noah, that he would not deſtroy the earth again with water, had the rainbow as a ſign of it to confirm it, Gen. ix. 12. 13. The covenant with Abraham had circumciſion; that with the Iſraelites, circumciſion and the paſſover; and the new covenant with the New-teſtament church, baptiſm and the Lord's ſupper. So to the covenant of works God appended the two trees; the tree of life, Gen. iii. 22. — *And now leſt he put forth his hand, and take alſo of the tree of life, and eat, and live for ever;* and the tree of the knowledge of good and evil, mentioned in the words of the text. When we find then confirming ſeals of this tranſaction, we muſt own it to be a covenant.

5. Laſtly, All mankind are by nature under the guilt of Adam's firſt ſin, Rom. v. 12.—*As by one man ſin entered into the word, and death by*

* See this doctrine clearly illuſtrated in the author's notes on the Marrow of modern divinity, introduct. § 2. note *(a.)* See alſo Witſius's Oeconomy of the covenants, book I. chap. 1. § 15.

ſin, and ſo death paſſed upon all men, for that all have ſinned. And they are under the curſe of the law before they have committed actual ſin: hence they are ſaid to be *by nature children of wrath*, Eph. ii. 3. which they muſt needs owe to Adam's ſin, as imputed to them. This muſt be owing to a particular relation betwixt them and him: which muſt either be, that he is their natural head ſimply, from whence they derive their natural being; but then the ſins of our immediate parents, and all other mediate ones too, behoved to be imputed rather than Adam's, becauſe our relation to them is nearer: or becauſe he is our federal head alſo, repreſenting us in the firſt covenant. And that is the truth, and evidences the covenant of works made with Adam, to have been a proper covenant.

The nature of the covenant of works.

II. I ſhall explain the nature of the covenant of works. In order to this, I ſhall conſider,

1. The parties contracting in this covenant.
2. The parts of the covenant; and,
3. The ſeals of it.

The parties in the covenant of works.

FIRST, I ſhall conſider the parties contracting in this covenant. Theſe were two.

God the firſt party in the covenant.

Firſt, On the one hand God himſelf, the Father, Son, and Holy Ghoſt: Gen. ii. 16. *And the Lord God commanded the man, ſaying*, &c. God, as Creator and Sovereign Lord of man, condeſcended to enter into a covenant with man his own

creature and ſubject, whom he might have governed by a ſimple law, without propoſing to him the reward of life. Thus it was a covenant betwixt two very unequal parties. And here God ſhewed,

1. His ſupreme authority over the creature man, founded on man's natural dependence on him as his Creator: Rom. xi. 36. *For of him, and through him, and to him are all things.* He gave him a law which he was to obey, under the greateſt penalty; not only the natural law, but that poſitive law depending on the mere will of the Lawgiver: Job xxv. 2. *Dominion and fear are with him.* The truth is, it is a flower of the imperial crown of heaven, due to him only who is abſolutely ſupreme, to ſtamp mere will into a law binding men.

2. His abundant goodneſs, in annexing ſuch a great reward to man's ſervice, which it could never merit; Heb. xi. 6.—*He is a rewarder of them that diligently ſeek him.* Here was a full fountain of goodneſs opened afreſh, after he had let out ſignal goodneſs to man in his creation and ſettlement in the world: after all appears a method how to make him eternally happy in another and better world.

3. His admirable condeſcenſion, in ſtooping to make a covenant with his own creature. 'Tis true he was a holy creature, yet he was but a creature. What God might have exacted of him by mere authority, he is pleaſed to require by compact, ſo making himſelf debtor to man upon man's obedience, which without a covenant he could not have been.

Adam, as a public perſon, the other party in the covenant.

Secondly, On the other hand was Adam, the father of all mankind. He muſt be conſidered here under a twofold notion.

1. As a righteous man, morally perfect, endued with ſufficient power and abilities to believe and do whatever God ſhould reveal to or require of him, fully able to keep the law. That Adam was thus furniſhed when the covenant was made with him,

1*ſt*, Appears from plain ſcripture: Eccl. vii. 29. *God hath made man upright.* There was an agreeableneſs of the powers of his ſoul to the holy law of God, which is habitual righteouſneſs, here aſſerted; and likewiſe Gen. i. 31. *God ſaw every thing that he had made, and behold it was very good.* Not only were all things made good, but very good. Every thing had the goodneſs agreeable to its nature; it was fit for the end God made it for: and ſo man being made to ſerve God, was fitted for that ſervice. So man was very good morally; for that is agreeable to his rational nature, without which he could not be reckoned very good.

2*dly*, Man was created in the image of God, Gen. i. 27. And ſo,

(1.) His mind was endowed with knowledge; for that is a part of the image of God in man: Col. iii. 10. where believers are ſaid to *have put on the new man, which is renewed in knowledge after the image of him that created him.* We have a moſt ample teſtimony of this, Gen. iii 22. Heb. *Behold the man that was one of us, to know good*

and evil *. He was ſufficiently able to know good and evil; good, to follow it, and evil, to avoid it. He had a light of knowledge within him, which, rightly improved, might have directed his way, through all dangers, during the time of his trial.

(2.) His will was endowed with righteouſneſs; Eph. iv. 24. where *the new man* is ſaid to be *after God created in righteouſneſs*. It was, by its natural ſet received in creation, ſtraight to the will of God. The holy law was not only written in his mind, by the knowledge of it; but in his heart, by the inclinations of his will towards it. No contrary bent was in him, nor propenſity to evil: that was inconſiſtent with the image of God in perfection, and would have been ſin in him.

(3.) His affections were holy: Hence, Eph. iv. 24. forecited, *the new man* is alſo ſaid to be *after God created in true holineſs*. This ſpeaks out the purity and orderlineſs of his affections. He was not created without paſſions and affections, as

* See this verſion explained in our author's notes on the Marrow, chap. 1. § 1. note *(k)*. And here it may not be improper to ſubjoin what the author ſays on this ſubject, in his Critical Eſſay on the Hebrew text of Geneſis. a work not yet publiſhed. "*Behold the man* [who] *who was one of us*, viz. being made after our image, chap. i. 26. 27.; the image of God the Father, Son, and Holy Ghoſt, which is one, and but one in the bleſſed Three; ſo that he was as it were a fourth, a God upon earth, partaking of that image. The plurality here mentioned cannot be God and angels: for the image of God and angels is not one, but two, vaſtly different; neither was man made after the image of angels, but of God himſelf. Therefore not angels, but the three perſons of the ever-bleſſed Trinity, are here meant."

love, joy, delight, &c. for theſe belong to man's nature; Acts xiv. 15. where the apoſtles Barnabas and Paul ſaid to the people at Lyſtra,—*We are men of like paſſions with you.* Theſe affections are like winds to the ſhip at ſea: but there were no poiſonous blaſts to be found among them; and no violent and impetuous blaſts neither, as is the caſe ſince the fall. But there was a pleaſant, regular gale of them, whereby he might have made way through all dangers *.

(4.) He had an executive power, whereby he was capable to do what he knew to be his duty, and inclined to do. He was made very good, Gen. i. 31. forecited; which implies not only a power to do good, but a facility in doing it free from all clogs and hinderances. Now the ſpirit may be willing, but the fleſh is weak. But there was no ſuch thing with Adam; there was no mixture of corruption in his ſoul, and nothing from the body to hinder his courſe of obedience.

3*dly*, and laſtly, If he had not been ſo, that covenant could not have been made with him. It was inconſiſtent with the juſtice and goodneſs of God, to have required that of his creature, which he had not ability to perform given him by his Creator. Wherefore before Adam could be obliged to perfect obedience, he behoved to have ability competent for it; otherwiſe that ſaying of the wicked and ſlothful ſervant had been true, Matth. xxv. 24. — *Lord, I knew thee that thou art an hard man, reaping where thou haſt*

* The reader may ſee all the three preceding particulars more ſpecially illuſtrated in our author's work, entitled, *Human nature in its fourfold ſtate*, ſtate i. under the title, *Of man's original righteouſneſs*.

not ſown, and gathering where thou haſt not ſtrawed. The caſe now is not the ſame with us, Adam having received and loſt that power for himſelf and us. For although one cannot demand payment of a debt which he never lent or gave any manner of way; yet having once lent the ſum, he may require it of the debtor and his heirs, though they be not able to pay.

Thus was man perfectly furniſhed and fitted to enter into this covenant. Let me therefore improve this point in a very few words, before I proceed further.

USE. 1. How low is man now brought, how unlike to what he was at his creation! Alas! man is now ruined, and ſin is the cauſe of that fatal ruin.

2. What madneſs is it for men to look to that covenant for ſalvation, when they are nowiſe fit for the way of it, having loſt all the furniture and ability proper for the obſervation thereof!

3. Laſtly, See how ye ſtand with reſpect to this covenant; whether ye are diſcharged from it, and brought within the bond of the new covenant in Chriſt, *or not*. But I proceed:

2. Adam, in the covenant of works, is to be conſidered as the firſt man, 1 Cor. xv. 47. in whom all mankind was included. And he was,

1ſt, The natural root of mankind, from which all the generations of men on the face of the earth ſpring. This is evident from Acts xvii. 26. *God hath made of one blood all nations of men for to dwell on all the face of the earth*; which determines all men to be of one ſtock, one original, or common parentage. And this alſo appears from Gen. iii. 20. *Adam called his wife's name Eve; becauſe ſhe was the mother of all living*; which de-

termines that to be only Adam's family. And of him was alſo Eve, who was not only formed for him, but of him, Gen. ii. 21. 22. 23. Thus Adam was the compend of the whole world.

2*dly*, The moral root, a public perſon, and repreſentative of mankind. And as ſuch the covenant of works was made with him *. As to this repreſentation by Adam, we may note,

(1.) That the man Chriſt was not included in it: Adam did not repreſent him, as he ſtood covenanting with God. This is manifeſt, in that Chriſt is oppoſed to Adam, as the laſt and ſecond Adam to the firſt Adam, 1 Cor. xv. 45. one repreſentative to another, ver. 48. And if that covenant had been kept, Chriſt had not come, whoſe work it is to repair the loſs by the breach of the firſt covenant, by eſtabliſhing another covenant for that end. Beſides, Chriſt was not born, as all others are, by virtue of that bleſſing of fruitfulneſs, given before the fall, under the covenant of works, while it yet remained unbroken; but by virtue of a ſpecial promiſe given after the fall, which promiſe was the erecting of another covenant, namely, the covenant of grace, whereof Chriſt was the head, Gen. iii. 15.

(2.) Whether Eve was included in this repreſentation, is not ſo clear. I find ſhe is excepted by ſome. It is plain, that Adam was the original whence ſhe came, as he and ſhe together are of all their poſterity. He was her head, Eph. v. 23. *For the huſband is the head of the wife.* The thread of the hiſtory, Gen. ii. gives us the making of the covenant of works with Adam, before the

* On this head the reader may conſult Witſius's Oeconomy, book i. chap. 2. § 14. 15.

formation of Eve. The covenant itſelf runs in terms as delivered to one perſon, ver. 16. 17. —*—Thou mayſt—Thou ſhalt.* From whence it ſeems to me that ſhe was included. It is true, ſhe fell by her own tranſgreſſion: and ſo might any of Adam's poſterity have fallen to themſelves, as ſhe did to herſelf, during the time of probation in this covenant; but the ruin of mankind was not completed till he did eat. And therefore Adam is firſt convicted, though Eve was firſt in the tranſgreſſion, Gen. iii. 9.

(3.) Without queſtion, all his poſterity by ordinary generation were included in it He ſtood for them all in that covenant, and was their federal head, that covenant being made with him as a public perſon repreſenting them all. For,

[1.] The relation which the ſcripture teaches betwixt Adam and Chriſt, evinces this. The one is called the *firſt Adam*, the other the *laſt Adam*, 1 Cor. xv. 45.; the one *the firſt man*, the other the *ſecond man*, ver. 47. Now, Chriſt is not the ſecond man, but as he is a public perſon repreſenting all his elect ſeed in the covenant of grace, being their federal head: Therefore Adam was a public perſon repreſenting all his natural ſeed in the covenant of works, being their federal head; for if there be a ſecond man, there muſt be a firſt man; if a ſecond repreſentative, there muſt be a firſt. Again, Chriſt is not the laſt Adam, but as the federal head of the elect, bringing ſalvation to them by his covenant-keeping; therefore the firſt Adam was the federal head of thoſe whom he brought death upon by his covenant-breaking, and theſe are all, ver. 22. *For as in Adam all die, even ſo in Chriſt ſhall all be made alive.* And there-

fore the apoſtle, Rom. v. 14. calls Adam a figure or type of Chriſt. Accordingly each of theſe repreſentatives are held forth with their reſpective parties repreſented by them, being made like unto them, 1 Cor. xv. 48. *As is the earthly, ſuch are they alſo that are earthly; and as is the heavenly, ſuch are they alſo that are heavenly.*

[2.] Adam's breaking of the covenant is in law their breaking of it: it is imputed to them by a holy God, whoſe judgement is according to truth, and therefore can never impute to men the ſin of which they are not guilty. Rom. v. 12.—*All have ſinned.* Now, if we inquire what is the particular ſin here meant; the apoſtle makes it evident, that it is Adam's firſt ſin, ver. 15. 19. — *If thro' the offence of one many be dead.—As by the offence of one judgement came upon all men.* And that ſin was the breaking of the covenant. Now, we could never be reckoned breakers of the covenant in him, if we were not reckoned firſt makers of it in him; that is, that Adam was our federal head in that covenant, ſo that it was made with us in him.

[3.] The ruins by the breach of that covenant fall on all mankind, not excepting thoſe who are not guilty of actual ſin. Hence believers are ſaid to have been *the children of wrath, even as others*, Eph. ii. 3. and that *death hath reigned over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion*, Rom. v. 14. All were excluded from paradiſe, and from the tree of life, in the loins of Adam; the ground was curſed to them, as well as to him. Yea, all die ſpiritually, and that in him, 1 Cor. xv. 22. forecited. Yet it is only *the ſoul that ſinneth, ſhall die*, Ezek.

xviii. 4. They thus die who are not chargeable with perſonal ſins, Rom. v. 14. alſo above cited. It muſt be by virtue of that original threatening then, Gen. iii. 17. — *Duſt thou art, and unto duſt ſhalt thou return.* And if they die by virtue of that threatening, they were under that law to which it was annexed: but they could no other way be under it, than as in Adam their federal head and repreſentative.

[4.] *Laſtly*, The ſin and death we come under by Adam, is ſtill reſtrained unto that ſin of his by which he brake the covenant of works: Rom. v. 15.—19.—*Through the offence of one many be dead.* —*The judgement was by one to condemnation.*—*By one man's offence death reigned by one.*—*By the offence of one judgement came upon all men to condemnation.*—*By one man's diſobedience many were made ſinners.* As for Adam's after ſins, the ſcripture takes no notice of them that way. If our communion with him in ſin and death did depend merely on his natural relation to us, the conveyance of guilt from him unto us could not have ceaſed, till his whole guilt contracted all his life over had diſburdened itſelf upon us: becauſe the natural relation ceaſed not, but was ſtill the ſame. It depended then upon ſome ſupervenient relation, the which could be no other but that he was conſtituted a public perſon, repreſenting us in the firſt covenant: the which ceaſed, when he went in for himſelf into the ſecond covenant. The ſhip whereof he was made ſteerſman being ſplit, the covenant of grace, as another ſhip, came up, of which Chriſt was the ſteerſman; and this covenant was let out as a rope to hale the paſſengers to land. This Adam laid hold on, and ſo,

quitted his firſt poſt, that his after miſmanagement could no more harm as formerly.

The equity of this repreſentation.

This repreſentation was juſt and equal, though we did not make choice of Adam for that effect *. The juſtice and equity of it appears, in that,

1. God made the choice; he pitched on Adam as a fit perſon to repreſent all mankind; and there is no mending of God's work, which is perfect, Eccl. iii. 14. There was infinite wiſdom at making of it, and ſovereign authority to eſtabliſh it. The covenant propoſed to Adam, could not but in duty be conſented to by him; and there is the ſame obligation on his poſterity. If judges on earth may name and give tutors to minors, might not the Judge of all the earth do the ſame to his own creatures?

2. Adam was undoubtedly the moſt fit choice. He was the common father of us all: ſo being our natural head, he was fitteſt to be our federal head. He was in caſe for managing the bargain to the common advantage, Eccl. vii. 29. being *made upright*, and furniſhed with ſufficient abilities. And his own intereſt was on the ſame bottom with that of his poſterity. Thus his abilities, and natural affection concurring with his own intereſt, ſpoke him to be a fit perſon for that office.

3. *Laſtly*, The choice was of apiece with the covenant. The covenant, in its own nature moſt advantageous for man, though it could not be profitable to God, Job xxxv. 7. was a free benefit and gift on God's part; for as much as man had

* See on this head, Witſius's Œconomy, book iv. chap. 2. § 16. 17. 18.

not a claim to the life promiſed, but by the covenant. So that as the covenant owed its being, not to nature, but a poſitive conſtitution of God; ſo did the choice owe its being to the ſame. God joined the covenant and repreſentation together; and ſo the conſent of Adam or his poſterity to the one, was a conſenting to the other.

The parts of the covenant of works.

SECONDLY, I come now to diſcourſe of the parts of the covenant. Theſe are the things agreed upon betwixt God and man in this tranſaction; the which God propoſed, and man aſſented to, which made it properly God's covenant. It was himſelf who ſettled and drew all the articles of it, by himſelf alone, Rom. xi. 34. *For who hath known the mind of the Lord?* (ſays the apoſtle), *or who hath been his counſellor?* Nothing was left to man, but to receive, acquieſce in, and conſent to it, as is manifeſt from the text. This was becoming the inequality of the parties; ſuitable to God's ſovereign authority over man, whoſe propoſals to his creature are in effect laws; and ſuitable to the meanneſs of man in his beſt eſtate, who hath nothing but what he receives, and can never profit his Maker. Hence may be inferred,

1. That for a man's entering into the covenant of grace, there is no more required but the ſoul's hearty conſent to the propoſal of the covenant made to him in the goſpel. For ſurely there is no more required of a ſinner to inſtate him in the ſecond covenant, a covenant of grace, than was required of Adam in innocence to inſtate him in the covenant of works: Iſ. lv. 3. *Incline your*

ear, (ſays the Lord), *and come unto me: hear, and your ſoul live: and I will make an everlaſting covenant with you, even the ſure mercies of David.* Herein the two covenants are at leaſt equal. What caſts the balance on the ſide of the covenant of grace is, that it is an everlaſting one, and a ſoul once in it can never fall out again, Cant. iii. 10.

2. That ſurely God has made the ſecond covenant himſelf; he propoſes it to us, and requires us to embrace it; and has not left it to us, to frame and mould it according to our mind, and then call on him to conſent to the covenant we have framed. If he drew the whole of the firſt covenant to innocent man, much more has he drawn the whole of the ſecond covenant for ſinners. Let them know then, that it is their duty to ſtudy what God has propoſed in his goſpel, to examine themſelves as to their liking of that way of ſalvation; and if their ſouls be content with it as it is laid down, let them embrace it.

3. Foraſmuch as faith is the ſoul's aſſent to the covenant of grace, it cannot be the condition of that covenant properly ſo called. For conſenting to a covenant is a conſenting to the condition of it, and all the reſt of the parts thereof; as we ſee in the firſt covenant, and may perceive in the ſecond alſo in reſpect of Chriſt, where his doing and dying were the only proper conditions which he aſſented to: Pſal. xl. 7. where he ſays, *Lo, I come: in the volume of the book it is written of me.* But aſſenting to the condition of a covenant cannot be the condition itſelf properly ſpeaking; otherwiſe we own faith to be the condition on our part, that is, the mean by which we are intereſted in Chriſt and the covenant, even as the wo-

man's taking of the man may be called the condition of the marriage-covenant; which any may ſee is not the proper condition of it, but marriage-faithfulneſs.

Now, the parts of the covenant of works agreed upon by God and man were three; the condition to be performed by man, the promiſe to be accompliſhed to man upon his performance of the condition, and the penalty in caſe of man's breaking the covenant.

The condition of the covenant of works.

FIRST, The firſt part is the condition to be performed; which was obedience to the law, fulfilling the commands God gave him, by doing what they required, Rom. x. 5. upon the doing of which he might claim the promiſed life, in virtue of the compact. So this was a covenant, a covenant properly conditional. For underſtanding of this, we muſt conſider,

1. What law he was by this covenant obliged to yield obedience to. And,

2. What kind of obedience he was obliged to yield thereto.

Firſt, Let us conſider what law he was by this covenant obliged to yield obedience to.

Man under a twofold law, natural and ſymbolical.

1. The natural law, the law of the ten commandments *, as the New Teſtament explains it,

* See on this ſubject Witſius's Œconomy, book i. chap. 3. § 1.—19.

Gal. iii. 10. — *Curſed is every one that continueth not in all things which are written in the book of the law to do them.* The ſum of this law is comprehended in what our Lord ſays, Matth. xxii. 37. 38. 39. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thyſelf.* That this law was given to Adam, is manifeſt, if it is conſidered, that he was created righteous and holy, Gen. i. 27. compared with Eph. iv. 24. And all created righteouſneſs and holineſs is a conformity to the moral law, the perpetual rule of righteouſneſs. And that he knew that law, is evident, in that the knowledge of it is an eſſential part of righteouſneſs and holineſs, or the image of God, Col. iii. 10. Moreover, the remains of this law with the very Heathens, Rom. ii. 15. are an evidence of its being given to Adam in perfection; as the remains of a fallen houſe, ſhew that ſometime a houſe ſtood there.

If it be inquired, How that law was given him? It was written on his mind and heart, Rom. ii. 15. and that in his creation, Eccl. vii. 29. Therefore it is called the natural law. He was no ſooner a man, than he was a righteous man, knowing the natural law he was under, and being conformed to it in the powers and faculties of his ſoul. That ſame law which God gave from Sinai with thunder and lightning, in all the precepts of it, was breathed into Adam's ſoul, when God breathed into him the breath of life, and he became a living ſoul.

This law was afterwards incorporated into the covenant of works, and was the chief matter of it.

I ſay, afterwards; for the covenant of works is not ſo ancient as the natural law. The natural law was in being when there was no covenant of works; for the former was given to man in his creation, without paradiſe; the latter was made with him after he was brought into paradiſe, Gen. ii. 7. 8. 15. 16. 17. The natural law had no promiſe of eternal life; for God might have annihilated his creature though he had not ſinned, till once the covenant of works was made. But then God put to the natural law a promiſe of eternal life, and a threatening of death, and ſo it became a covenant of works *.

How then can men make ſuch ado againſt believers being delivered from the law as it is the covenant of works, as if the law could no more be a rule of life to believers if that be ſo? It was a rule of life to Adam before the covenant of works; and it may, yea and muſt be a rule of life to believers, after the covenant of works is gone as to them. God made it once the matter of the covenant of works, and in that covenant a rule of life to Adam and all his natural ſeed: and why may it not be made the matter of the law of Chriſt, and therein be a rule of life to them that are his †?

To ſhut up this point, ſee your deep concern in this covenant; and conſider that your help is not therein, but in laying hold on Chriſt, the head of the ſecond covenant.

2. Another law which Adam was obliged, by the covenant of works, to yield obedience to, was

* See notes on the Marrow, Introd. § 2. note *(c)*.

† See notes on the Marrow, Introd. § 2. note *(a)*.

the poſitive ſymbolical law, forbidding him to eat of the tree of the knowledge of good and evil, recorded in the text *. This law Adam had not, nor could have, but by revelation: for it was no part of the law of nature, being in its own nature indifferent, and altogether depending on the will of the Lawgiver, who, in a conſiſtency with his own and man's nature too, might have appointed otherwiſe concerning it. But this law being once given, the natural law obliged him to the obſervation of it, inaſmuch as it ſtrictly bound him to obey his God and Creator in all things, binding him to love the Lord with all his heart, ſoul, mind, and ſtrength. Hence it follows,

1*ſt*, That in as far as this law was obeyed, the natural law was obeyed; and the breaking of the former was the breaking of the latter alſo. They were but ſeveral links of one chain, conſtitutions of the Supreme Lawgiver, which in point of obedience ſtood and fell together.

2*dly*, That whatever is revealed by the Lord to be believed or to be done, the natural law of the ten commandments obliges to the believing or doing of it, Pſal. xix. 7. *The law of the Lord is perfect.* Hence faith is reckoned a duty of the firſt command. The goſpel reveals the object of faith, and the natural law lays on the obligation to the duty of believing.

This law was not given, becauſe of any evil that was in the fruit itſelf of that tree: for *God ſaw every thing that he had made, and behold it*

* See on this ſubject Witſius's Œconomy, book i. chap. 3. § 20. &c.

was very good, Gen. i. 31. It was not forbidden becauſe it was evil, but evil, becauſe forbidden. Yet was the giving of that law an action becoming the divine perfections, however ſmall the matter ſeems to be in itſelf. In the moſt minute things God appears greateſt.

(1.) Herein man's obedience was to turn upon the preciſe point of reſpect to the will of God, which was a trial of his obedience exactly ſuited to the ſtate he was then in, and by which the moſt glaring evidence of true obedience would have been given. So this was a moſt fit probatory command. To love God and one's neighbour, nature itſelf taught Adam. Not to have another God, worſhip images, take God's name in vain; to keep the ſabbath, returning once a-week only; theſe could not have given ſuch a demonſtration of man's obedience to his Creator, having ſuch affinity with the nature of God, in themſelves, and with his own pure nature too. As little could the commands of the ſecond table have been ſo, he having no neighbour then in the world with him, and Eve only his own fleſh for a conſiderable time after.

(2.) Thus his obedience or diſobedience behoved to be moſt clear, conſpicuous, and undeniable, not only to himſelf, but to other creatures capable of obſervation: foraſmuch as this law reſpected an external thing obvious to ſenſe, and the diſcerning of any, who yet could not judge of internal acts of obedience or diſobedience. So that God might be *clear in judging*, Pſal. li. 4. in the eyes of angels good and bad, and of man himſelf.

(3.) It was moſt proper for aſſerting God's

dominion over man, being a visible badge of man's subjection to God. God had made him lord of the inferior world, set him down in paradise, a place furnished with all things for necessity and delight: so it was becoming the divine wisdom and sovereign dominion, to discharge him from meddling with one tree in the garden, as a testimony of his holding all of him as his great Landlord.

(4.) It was a most proper moral instrument, and suitable mean, to retain man in his integrity, who though a happy creature, was yet a changeable one. So far was it from being a bar to his further happiness, as Satan alleged, Gen. iii. 5. The tree of knowledge, as it stood under that prohibition, was a continual monitor to him to take heed to himself, a watchword to beware of the enemy; a plain lecture of his mutable state, wherein he might learn that he was yet but in favour on his good behaviour. Besides, it was a sign of emptiness hung at the door of the creation, with that inscription, "Here is not your "rest:" so pointing him to God, as the alone fountain of happiness, forasmuch as there was a want even in paradise.

(5.) It was a compend of the law of nature. Love to God and one's neighbour was wrapt up in it; and all the ten commands were eminently comprehended therein. For in not eating thereof he would have testified his supreme love to God, and his due love to his posterity: and in eating thereof he cast off both, and so broke all the ten commandments *.

* How Adam, by eating the forbidden fruit, broke

The nature of the obedience due by man to the law.

Secondly, Let us consider what kind of obedience to the law Adam was, by this covenant, obliged to yield, as the condition of it *. To this twofold law he was to yield,

1. Perfect obedience. Imperfect obedience could not have been accepted under this covenant; neither for justification, for it would have condemned man, Gal. iii. 10. formerly cited; nor under the covenant of grace, could it be accepted for that end neither, Matth. iii. 15. as *it became* the Second Adam *to fulfil all righteousness*: nor yet could it be accepted in point of justification under that covenant, though under the covenant of grace it is. The reason is, because under the first covenant the work must be accepted for its conformity to the law, and then the person for the work's sake; but imperfect obedience could never be accepted of God for its own sake; for God is *of purer eyes than to behold evil, and cannot look on iniquity*, Hab i. 13. But under the second covenant the persons of believers are first accepted for Christ's sake, Eph. i. 6. and then their works for the same Christ's sake, Heb. xi. 4. So then the condition of this covenant was perfect obedience, and that,

(1.) Perfect in respect of the principle of it. His nature, soul, and heart behoved always to be

all the ten commandments, see proved in the Fourfold State, state 2. head 1. under the title, *How man's nature was corrupted.*

* The reader may consult Witsius's Œconomy, book i. chap. 3. § 22. &c.

kept pure and untainted, as the principle of action. So the law is explained, Luke x. 25.—28. *And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? how readeſt thou? And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind: and thy neighbour as thyſelf. And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live.* Where the leaſt blemiſh is in the foul, mind, will, or affections, it muſt needs make the actions ſinful: *Who can bring a clean thing out of an unclean?* Job xiv. 4. *A corrupt tree cannot bring forth good fruit,* Matth. vii. 18. Where there is any indiſpoſition for, or reluctancy to duty, there is a blemiſh in the frame of the ſoul. Therefore of neceſſity man behoved to retain a perfect purity in his ſoul, as the condition of that covenant. God gave man a heart perfectly pure, and commanded him to keep it from being in the leaſt tainted; put on him a fair white garment of habitual inherent righteouſneſs, and commanded it to be kept free from the leaſt ſpot, under the pain of death.

(2.) Perfect in parts, nowiſe defective or lame, wanting any part neceſſary to its integrity, James i. 4. And it behoved to be thus perfect, [1.] In reſpect of the parts of the law, Gal. iii. 10. His obedience behoved to be as broad as the whole law, natural and poſitive; extending to all the commands thereof laid on him: nothing committed that the law forbade, nothing omitted that the law required. One link of this chain being broken, all was broke together; *for whoſoever*

ſhall keep the whole law, and yet offend in one point, he is guilty of all, Jam. ii. 10. [2.] In reſpect of the parts of the man, Luke x. 27. 28. forecited. His mind, will, and affections, his ſoul and his body, all of them behoved to be employed in obedience to the law; and it behoved to be the obedience, as of the whole law, ſo of the whole man. Thus was he bound to internal and external obedience in the whole compaſs of both according to the law. [3.] In reſpect of the parts of every human action, Gal. iii. 10. The law requires in every ſuch action, a goodneſs of the matter, manner, and end: a failure in any of theſe in any one action broke this covenant. So in every action what he did behoved to be good, well done; and all to the glory of God, as the chief end. The leaſt miſmanagement in any of theſe, the leaſt ſquint look, would have marred all.

(3.) Perfect in degrees, Luke x. 27. 28. above cited. His obedience, as the condition of the covenant, was to be not only of equal breadth with the law, but of equal height with it, in every point. Every part of every action behoved to be ſcrewed up to that pitch determined by the law: all that was lower than it, was to be rejected as ſinful.

2. Adam was obliged to perpetual obedience, Gal. iii. 10. Not that he was for ever to have been upon his trial; for that would have rendered the promiſe of life vain and fruitleſs, ſince he could never at that rate have attained the reward of his obedience. But it behoved to be perpetual, as a condition of the covenant, during the time ſet by God himſelf for the trial; which time God has not diſcovered in his word. The time of this life is now the time of trial. Our

Lord Jeſus Chriſt, in the room of the elect, obeyed the law about the ſpace of thirty-three years; for ſo long he lived. Whatever was the time appointed for man's trial, according to the covenant; his obedience behoved to be perpetual during that time, without interruption of the courſe of it, without defection and apoſtaſy from it: Till that time had expired in a courſe of continued obedience, he could not have claimed the final reward of his work. But that time being ſo expired, he would have been confirmed in goodneſs, ſo that he could no more fall away, as a part of the life promiſed *. And the covenant of works would have for ever remained as man's eternal ſecurity for, and ground of his eternal life; but no longer as a rule of his obedience, for that would have been to reduce him to the ſtate of trial he was in before, and to have ſet him anew to work as a title to what he already poſſeſſed, by virtue of his ſuppoſed keeping of that covenant. Yet man could be in no ſtate, wherein he ſhould not owe obedience to his Creator, no not in the ſtate of glory: And if he owed obedience ſtill, he behoved ſtill to have a rule: and for that effect, the law of nature, which is perpetual, would have returned to its primitive conſtitution, the form of the covenant of works being done away from it; and ſo have been man's rule in the ſtate of confirmation. Hence it follows,

(1.) That foraſmuch as the Lord Jeſus Chriſt has mended and perfected that work, which A-

* See the ſame doctrine taught in Witſius's Œconomy, book i. chap. 3. § 25.

dam marred; believers being united to him, are ſo confirmed in a ſtate of grace, that they cannot but perſevere, and that for ever. Hence it is obſervable, that the juſt by faith are declared to be entitled to that very benefit which Adam was by his obedience to have been entitled to, Hab. ii. 4. *The juſt ſhall live by his faith;* namely, a life which ſhall perſevere and endure for ever. And therefore the apoſtle uſeth that ſcripture to prove the perſeverance of believers, and the certainty of their eternal ſalvation, Heb. x. 38. 39. *Now the juſt ſhall live by faith: but if any man draw back, my ſoul ſhall have no pleaſure in him. But we are not of them who draw back unto perdition; but of them that believe to the ſaving of the ſoul.* And believers are declared actually to have eternal life, though that life is not yet come unto its full vigour, which is reſerved for heaven: John xvii. 3. *This is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* 1 John v. 13. *Theſe things have I written unto you, that believe on the name of the Son of God; that ye may know that ye have eternal life.*

(2.) As it is in vain for Chriſtleſs ſinners, utterly impotent for any good, to pretend to work that they may procure themſelves life; ſo believers ought not to work for life, or that they may, by their holineſs and obedience, gain life. For believers in Chriſt have life already in him, by virtue of his working perfectly and perpetually in their room and ſtead; and for them to pretend ſo to work for it, is to caſt diſhonour on Chriſt's perfect and perpetual obedience. The truth is, holineſs is a main part of that life and ſalvation we have by Jeſus Chriſt. *Of him* [i. e. God] *are*

ye in Chriſt Jeſus, who of God is made unto us—ſanctification, 1 Cor. i. 30. *Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt,* Tit. iii. 5. *Who gave himſelf for us, that he might redeem us from all iniquity, and puriſy unto himſelf a peculiar people, zealous of good works,* Tit. ii. 14. And were there more preſſing of faith to obtain holineſs, and leſs dividing of holineſs from life and ſalvation, making the former the means to procure to ourſelves the latter, there would be more true holineſs in theſe dregs of time.

(3.) They that are not holy have no ſaving intereſt in Jeſus Chriſt; and while they continue ſo, ſhall never ſee the face of God in peace: Heb. xii. 14. *Follow — holineſs,* ſays the apoſtle, *without which no man ſhall ſee the Lord.* Where is the man that pretends to be in Chriſt, and to have faith, and yet makes no conſcience of a holy life, of the duties of piety towards God, righteouſneſs and mercy towards his neighbour; but tramples on any of the ten commandments; I ſay to him with confidence, as the apoſtle Peter ſaid to Simon Magus, Acts viii. 21. *Thou haſt neither part nor lot in this matter; for thy heart is not right in the ſight of God.* Has Chriſt fulfilled the covenant, which Adam broke; and are not all that are united to him, made thereupon partakers of life? How can it be otherwiſe according to the faithfulneſs of God? Surely then thou who art living in ſin, and ſo art dead while thou liveſt, haſt no ſaving intereſt in him.

(4.) Though the believer is under the law of the ten commandments as a rule of life, he is not

under the law as a covenant of works in any ſenſe: neither does the law he is under adjudge him to eternal life upon his obedience, nor lay him under the curſe, and adjudge him to eternal death, for his ſins. But the law as to him is ſtript of its promiſe of eternal life to obedience, and of its threatening of eternal death to his ſins. This is the apoſtle Paul's doctrine: *Ye are become dead to the law by the body of Chriſt*, Rom. vii. 4.—*Ye are not under the law, but under grace*, chap. vi. 14. *There is no condemnation to them that are in Chriſt Jeſus*, Rom. viii. 1. *That no man is juſtified by the law in the ſight of God, it is evident: for, The juſt ſhall live by faith. And the law is not of faith: but, The man that doth them, ſhall live in them. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us*, Gal. iii. 11. 12. 13. And how can it be otherwiſe, unleſs one will ſay, that Chriſt, by his perfect and perpetual obedience, has not ſet his people beyond the reach of the curſe, nor ſecured their life*?

3. Adam was obliged to perſonal obedience. Hence ſays the Lord, *Ye ſhall keep my ſtatutes and my judgements: which if a man do, he ſhall live in them*, Lev. xviii. 5. Which words the apoſtle Paul quotes, Rom. x. 5. *Moſes deſcribeth the righteouſneſs which is of the law, That the man which doth thoſe things ſhall live by them.* It behoved to be perſonal obedience. Not that every perſon of Adam's race, according to the original conſtitution, behoved to yield this obedience for himſelf, in order to obtain the life promiſed. It is true indeed, that all Adam's children, who ſhould

* See notes on the Marrow, introduct. § i. note.

have been born and grown up, before the time of his trial was expired, would have been obliged (it would ſeem) to that obedience for that end, in their own perſons; and if they had failed in it, the loſs would have been to themſelves, and to themſelves only. This may be learned from the caſe of *Eve*, noticed before. But that, in caſe Adam had ſtood out the whole time of his trial, every one of his poſterity after that ſhould yet have been obliged to yield obedience for life in their own perſons, is what I cannot comprehend. For then, to what purpoſe was the repreſentation of mankind by Adam? for what end was he conſtituted their federal head? It is plain, that, by Adam's breaking of the covenant, death has come on them, who had no being in the world in Adam's time: and how this can be conſiſtent with the goodneſs of God, and the equity of his proceedings, unleſs they were to have had the promiſed life upon running the ſet courſe of his obedience, I ſee not: and therefore muſt conclude, that after Adam's ſtanding out the ſet time, all mankind then ſtanding with him, would have been confirmed, and thoſe who ſhould afterwards have come into the world, would not only have had original righteouſneſs conveyed to them from him, but have been confirmed too in holineſs and happineſs, ſo that they could not have fallen.

It is true, the covenant of works now propoſe the ſame condition to every man under it, that it did to Adam, to be performed in his own perſon for himſelf, if he will have life by it. The reaſon is plain, Adam ſinning is no more the repreſentative in that covenant, to act for them; ſo they muſt take the ſame way every one for

themſelves, that he was to have taken for himſelf and all his poſterity. While the pilot manakes the ſhip carefully and ſkilfully, ſo as ſhe makes her way towards the port, the paſſengers have nothing to do for their own ſafety, all is ſafe by his management: but if he run the ſhip on a rock, and ſplit it, and make his eſcape, every one of the paſſengers muſt be pilot for himſelf, and work for his own life and ſafety.

But this obedience behoved to be perſonal in the following reſpects. It behoved to be performed,

(1.) By man himſelf, and not another for him, Lev. xviii. 15. forecited. The covenant of works knew nothing of a ſurety or mediator. *In the day thou eateſt, thou ſhalt die*, plainly imports, that man the moment he ſinned, broke the covenant, and was a dead man in law. If he could have provided a ſurety who ſhould have obeyed, when he diſobeyed, that would not have fulfilled that covenant, or kept it. If a ſurety was to have place, it behoved to be by a new bargain, wherein a new repreſentation was ſettled.

(2.) By one perſon, and not by more: that is, the righteouſneſs of the covenant behoved to be of one piece, and not one part wrought by one, and another part by another. The ſinning ſoul behoved to die; and imperfect righteouſneſs could not be accepted in part, more than it could be in whole, becauſe ſuch righteouſneſs is not righteouſneſs indeed, but ſinful want of conformity to the law. Hence it follows,

[1.] That God's accepting of a ſurety, as well as his providing one for loſt ſinners in the ſecond covenant, was purely of free grace. For

in him, ſays the apoſtle, *we have redemption thro' his blood, the forgiveneſs of ſins, according to the riches of his grace*, Eph. i. 7. He might have held man to the firſt bargain, and made all mankind utterly miſerable without remedy, having once broke the firſt covenant. But the riches of ſovereign free love and grace brought forth a new bargain, wherein a ſurety was admitted, when that benefit to us might have been refuſed; yea and was provided by him too, when we could never have procured one to take that burden on him for us.

[2.] That the purchaſe of our ſalvation by the precious blood of Chriſt, which was a full price for it, is ſo far from lowering the riches of free grace in it, that it exceedingly heightens the ſame. When you hear of free pardon and ſalvation to ſinners, through the ſatisfaction of Chriſt, beware of imagining, that the ſatisfaction ſpoils the freedom of it; but remember, that God the Father, Son, and Holy Ghoſt, might have in juſtice inſiſted on our own perſonal, perfect ſatisfying of the demands of the covenant of works; and yet ſuch was their love and grace to poor ſinners, that the Father parts with his Son to die for us, the Son lays down his life in our ſtead, and the Holy Spirit freely applies his purchaſe to ſinners. So that all is of free grace to us. If it had been conſiſtent with the nature of God, to have forgiven ſin without ſatisfaction, ſuch remiſſion would have been of free grace: but when there behoved to be a ſatisfaction made, and God admitted a ſurety, and provided the ſame himſelf, this ſpeaks unſpeakable riches of grace: As if a king ſhould give his own ſon to ſatisfy the law for a traitor,

John iii. 16. *For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.*

[3.] That there can be no mixing of our own righteouſneſs, in greater or leſſer meaſure, with the righteouſneſs of Chriſt, in our juſtification, by the ſecond covenant, Gal. iii. 12. *For the law is not of faith: but, The man that doth them ſhall live in them.* We muſt betake ourſelves wholly to the one or to the other. For the demands of the firſt covenant muſt be anſwered, by that righteouſneſs on which we can be juſtified; and unleſs we have of our own a perfect righteouſneſs to produce for that end, nothing we have can be accepted in that point, ſince there is no admitting of a pieced righteouſneſs. And evident it is, that we cannot pretend to a perfect righteouſneſs of our own, and therefore muſt go wholly to Chriſt for one.

The promiſe of the covenant of works.

SECONDLY, The promiſe to be accompliſhed to man upon his performance of the condition. That was a promiſe of life, Rom. x. 5. forecited, which was implied in the threatening of death in caſe of ſinning *. For underſtanding this promiſed life, we muſt conſider the condition to be performed, two ways.

1ſt, In the courſe of its performance, while man ſhould have been in the way running the race of his obedience to obtain the crown; while he ſhould have been on his trials for the ſubſequent reward, holding the way of God's commandments, and walking in the path chalked out to

* The reader, on this head, may alſo conſult Witſius's Oeconomy, book i. chap. 4.

him by the divine law, during the time of his probation, without going off the way in the leaſt. In this caſe the promiſe would have held pace with his continuance in the courſe of obedience. And, by virtue of the covenant, he would have enjoyed a concomitant reward of life. For *in keeping of God's commands*, ſays the pſalmiſt, *there is great reward*, Pſal. xix. 11. This is evident from the terms of the covenant in the text, which manifeſtly imply this, namely, While thou doſt not eat thereof, thou ſhalt ſurely live. Now, this promiſed life was twofold, natural and ſpiritual, each of them perfectly proſperous: for in ſcripture-language to live is to live proſperouſly, or in proſperity, 1 Sam. xxv. 6. And man's proſperity in the ſtate of integrity, could not be a mixed proſperity, as now in this ſinful ſtate, but truly perfect, without mixture of any thing that might mar it. And as for the life itſelf, natural and ſpiritual, they were both given him in his creation. So then the life promiſed, and to be accompliſhed in the courſe of his performance of the condition of the covenant, was,

A proſperous natural life promiſed.

1. A proſperous natural life, perfectly proſperous. The natural life was given to man by God's breathing in him the breath of life, Gen. ii. 7.; knitting a rational ſoul unto his body, and ſo animating it, which was preſently diſcovered by man's breathing at his noſtrils. While that union betwixt the ſoul and body remains, man lives a natural life. And thus man ſhould have lived proſperouſly, while performing the condition of the covenant. This implied a threefold benefit.

(1.) The continuation of natural life, Rom. vi. 23. Man's body was indeed made of duſt; but, by virtue of the covenant-promiſe, it would have been ſecured from returning to the duſt again. As it was created without any principle of death within it, ſo the covenant barred all hazard of death from without it, from any other hand, as long as that covenant ſhould be kept. Till the bond of the covenant was treacherouſly looſed by man himſelf, there was no looſing of the ſilver cord that knits ſoul and body together.

(2.) The vigour of natural life. The keeping of the covenant was a perfect ſecurity againſt all decay and languiſhing of natural life, which tends unto death. Since man even in that ſtate was to eat, drink, and ſleep, no doubt his body was to be ſupported by theſe means: but the fruits of the untainted earth were fitted for the preſervation of ſuch a life; and while his ſoul continued pure, he could not but make a regular uſe of them, according to the appointment of the Creator.

(3.) The comfort of natural life, pure and unmixed with the ſorrows of it, which are now felt, but not till ſin entered. All men know, that life is one thing, and the comfort of life another; but theſe could not be divided till the wedge of ſin was driven to ſeparate them. This lay in theſe two things.

[1.] Freedom from all evils and inconveniencies of life, which might embitter it to him. What theſe are, we all know from experience; a flood of them being let out on the world with the firſt ſin, not to be dried up till the world end, and death and evil be caſt into the lake of fire:

Gen. iii. 17. 18. 19. *And unto Adam he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it: curſed is the ground for thy ſake: in ſorrow ſhalt thou eat of it all the days of thy life. Thorns alſo and thiſtles ſhall it bring forth to thee: and thou ſhalt eat the herb of the field. In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground: for out of it waſt thou taken: for duſt thou art, and unto duſt ſhalt thou return.* Hence labour was to be without toil, ſtrength without mixture of weakneſs and uneaſineſs, health without pain, or ſickneſs or indiſpoſition of body.

[2.] The comfortable enjoyment of life with the conveniencies of it, Gen. ii. 16. where the Lord God ſaid unto man, *Of every tree of the garden thou mayſt freely eat.* Life itſelf ſometimes is burdenſome now, and the good things of it are beſet as with thorns and briers: but innocent Adam could have had none of theſe things to complain of. He was lord of the inferior creatures, and they were at his diſpoſal. What joy and comfort the creatures could yield to him, he was maſter of, and could not but have a more exquiſite taſte of than any man ſince. He was clothed with the greateſt honour, and had it with the profits and refined pleaſures of life, together with God's favour.

We know then where to lay the blame of the miſeries of this life and death itſelf. The breaking of that covenant opened the ſluice to that flood of them which now overflows the world.

A proſperous ſpiritual life promiſed.

2. A proſperous ſpiritual life, perfectly proſperous. The ſoul of man was and is in its own nature immortal, not liable to the diſſolution to which the body is ſubject. But beſides, it was endowed with ſpiritual life, whereby it lived to God in union and communion with him, as bearing the image of God, a lively image of his righteouſneſs and holineſs, Gen. i. 27. Eccl. vii. 29. And thus man would have lived proſperouſly, performing the condition of the covenant. And this implied a fourfold benefit.

(1.) The continuation of the image of God in him, the uprightneſs of his nature in which he was created. Nothing could have marred that while the covenant was kept. The knowledge of his mind would have remained with him, as would alſo the righteouſneſs of his will, and the holineſs of his affections. That glorious likeneſs to God in which he was created, was a beauty which nothing but ſin could mar.

(2.) The continuance of the love and favour of God. He was the friend of God, the favourite of heaven; and as long as he kept the covenant, nothing could diſſolve the friendſhip. Life lies in God's favour, and upon his good behaviour he was ſurely to enjoy it ſtill. It could never have left him, as long as he kept God's way. For God cannot but love, favour, and delight in his own image, in whomſoever it is preſerved entire.

[3.] Ready acceſs to God, and fellowſhip with him. The covenant was a covenant of friendſhip; and while ſin was held out, there was nothing to mar his intercourſe with God. He would

ſtill have had immediate communion with God; for there was no need of a mediator, where there was no breach, Gal. iii. 20. The means of communion with God, prayers, praiſes, &c. would at no time have been dry wells of ſalvation to him: no deſertions, nor hidings of God's face, could have place.

(4.) *Laſtly*, The daily comfort of his performance. He would ſtill have had the pleaſure there is in the very keeping of God's commands, and the comfortable feaſt of the teſtimony of a good conſcience, upon every piece of obedience performed. And the greater this would have been, the longer he had continued, and the nearer he had come to the end of his race, where was the crown to be received.

Thus may we ſee God's bounty and man's ingratitude. He had wages in hand allowed him, a preſent reward of his work, according to that, *Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn.* Yet would he needs better his condition before the time, and ſo quite marred it.

Eternal life in heaven promiſed.

2*dly*, We may conſider the condition to be performed, as actually performed, and completely fulfilled. God had appointed to man a time of trial and probation, during which he was carefully to take heed to himſelf, that he obeyed perfectly and perpetually, as being liable to ſin; and ſo to give proof of himſelf, of his awful reſpect to his Creator's will, and his right management of the talents given him by his great Lord to trade

with. In this caſe, *viz.* upon man's ſtanding in his innocence till that time was expired, eternal life was by the promiſe ſecured to him as the reward of his work, Matth. xix. 17. And in it theſe four benefits were implied.

1. The confirmation of his ſoul in innocence, righteouſneſs, and holineſs, that he ſhould be ſet beyond hazard of ſinning, and that for evermore, as the confirmed angels are. Being juſtified upon his perfect, perſonal, and perpetual obedience, this would have followed of courſe, according to the tenor of the covenant; otherwiſe he would have been for ever upon trial, which is inconſiſtent with the nature of the covenant. Mutability is woven into the very nature of the creature, and ſo Adam was created mutable: but he would have been, upon his obedience, ſecured from actual liableneſs to change for evermore *. The need of watching would have been over with him in that caſe, as it is with the ſaints in heaven.

2. The ſetting of his body abſolutely and for ever out of all hazard of death, even remote hazard. While he was in the ſtate of trial, there was a poſſibility of death's making an approach to it, viz. on ſuppoſition of ſin. But had the condition of the covenant once been fully performed, there had been no more any poſſibility of his dying, Rom. vi. 31. becauſe no more poſſibility of ſinning.

3. The ſettling of the love and favour of God upon him for ever, without any hazard of his falling out of it. This alſo neceſſarily would

* See notes on the Marrow, chap. i. § 2. note (z.)

have followed on his confirmation in righteouſneſs. The ſun of favour from God, from that time, ſhould have ſhone ſo upon him, as it could never more have gone down. The friendſhip would have been ſo confirmed, that there ſhould have been no more a poſſibility of a breach for ever.

4. Laſtly, The tranſporting of him ſoul and body to heaven, there to enjoy the perfection of bleſſedneſs through eternity. He ſhould not always have lived in the earthly paradiſe, where he was to eat, drink, ſleep, &c. but in God's own time, been carried to the heavenly paradiſe, to live there as the angels of God. He was happy while he was in the courſe of obedience, and had communion with God. But there he would have been perfectly happy, and had more near and full communion with God, Pſal. xvi. *ult* *.

I am not here to lanch forth into the ſubject of heaven's happineſs, which man ſhould have enjoyed by this covenant had he kept it. Only in a word, for the ſubſtance of it, it would have been the ſame that the ſaints ſhall enjoy for ever: for it was the life which Adam loſt for himſelf and his poſterity, that Chriſt purchaſed by his obedience and death for his ſpiritual ſeed, Rom. x. 5. compared with Hab. ii. 4. both forecited. And that was eternal life in heaven without controverſy. Our Lord Jeſus Chriſt himſelf propoſing the covenant of works to a legaliſt, holds forth eternal life as the promiſe of it to be had on the performance of the condition, Luke x. 25.—28.

* See Witſius's Œconomy of the covenants, book i. chap. 4. § 9.

And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? how readeſt thou? And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf. And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live. And the weakneſs of the law to give eternal live now, proceeds only from our inability to fulfil that condition of it, Rom. viii. 3. For which cauſe Chriſt put himſelf in the room of the elect to fulfil that obedience which they were unable to give, Gal. iv. 4. 5. and ſo conſequently gained the life to them, which they ſhould otherwiſe have had, if man had not ſinned. Beſides, it is evident, that, by the breach of this covenant, man now falls under eternal death in hell: therefore on the grounds of the goodneſs of God, and the equity of his proceedings, one may conclude, that eternal life in heaven was promiſed.

The difference between Adam's and the ſaints heaven.

Yet there would have been conſiderable difference betwixt innocent Adam's heaven, and the Mediator's heaven, which the ſaints ſhall be poſſeſſed of; but the advantage lies to the ſide of the latter. There are four things that would have been wanting (if I may ſo ſpeak) in innocent Adam's heaven, that will be found in the ſaints heaven.

(1.) The additional ſweetneſs of the enjoyment that ariſes from the experience of want and mi-

ſery. Two men are ſet down at a feaſt; the one never knew what hunger and want meant; the other never got a full meal all his days, but want and hunger were his daily companions. Which of the two would the feaſt be ſweeteſt to? The caſe is plain. Sin is the worſt of things, there is no good in it; the effects of ſin, ſorrow, miſery, and trouble, are bitter: but God permitted the one, and has brought the other on, in depth of wiſdom; for out of theſe is a ſauce drawn that will give an additional ſweetneſs to the ſupper of the Lamb in the upper houſe. While the ſaints walk in their white robes, and remember the filthy, ragged, black garments they went in ſome time a day, it will raiſe their praiſes a note higher, than innocent Adam's, while he ſhould have looked on his, which there was never a ſpot upon. When after many toſſings on the ſea of this world, and the numerous floods of difficulties and dangers from ſin and Satan which have beſet them, the ſaints happily arrive on the ſhore of the heavenly Canaan, their reliſh of the pleaſures to be enjoyed there will be the greater and the more delightful.

(2.) The faireſt flower in heaven to be ſeen by bodily eyes, would have been wanting in innocent Adam's heaven, namely, the man Chriſt. 'Tis a groundleſs antiſcriptural notion, that the Son of God would have been incarnate, though man had never ſinned, John iii. 16. 1 Tim. i. 15. It was for ſinners the Saviour was ſent. The ruin of man's nature in the firſt Adam, was the occaſion ſovereign love took to raiſe it up to the higheſt poſſible pitch of glory and dignity, in the perſon of the Son of God. There our nature

is perſonally united to the divine nature, even in the perſon of the Son: and the man Chriſt is in heaven more glorious than a thouſand ſuns. It is true, Adam would have had the ſight and enjoyment of God, Father, Son, and Holy Ghoſt; but he could not have ſaid, as they, Behold God in our nature, our elder brother, &c.

(3.) The charter, written with blood, ſecuring the enjoyment of heaven's happineſs. Adam would have had good ſecurity indeed for it, by the fulfilled covenant of works; but behold a more glorious charter, the covenant of grace, written with the blood of the Son of God, Heb. xiii. 20. Every draught of the well of the water of life innocent Adam would have had in his heaven, he might have cried out with wonder concerning it, O the gracious reward of my obedience! But the ſaints ſhall ſay of theirs, The glorious purchaſe of my Redeemer's blood; this is the purchaſe of the Son of God: Rev. vii. 9. 10. *After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: and cried with a loud voice, ſaying, Salvation to our God which ſitteth upon the throne, and unto the Lamb.*

(4.) *Laſtly*, The manner of living, as members of the myſtical body of Chriſt. Innocent Adam would have lived for ever in heaven as the friend of God: but the ſaints ſhall live there as members of Chriſt, John vi. 57. & xiv. 19. They ſhall be more nearly allied to the Son of God, than Adam would have been, Eph. v. 30. He will be their huſband in an everlaſting marriage-covenant, their elder brother, the head, of which

they are members, and through whom they will derive their glory, as they do their grace, from the Godhead, as united to Chriſt, the prime receptacle of grace and glory: Rev. vii. *ult. For the Lamb which is in the midſt of the throne, ſhall feed them, and ſhall lead them unto living fountains of waters: and God ſhall wipe away all tears from their eyes.* Rev. xxi. 23. *And the city had no need of the ſun, neither of the moon to ſhine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

Thus have I ſhewn you the nature of the promiſe of the covenant of works, and the life therein made over conditionally to man. If we conſider the life Adam could have expected from God, in a courſe of obedience, though there had been no covenant, we ſay, Adam performing obedience, according to the natural law written in his heart, would have had a proſperous life and being, while he had a being: This Adam might conclude from the good and bountiful nature of God. But ſtill it would have been conſiſtent with the nature of God, to have withdrawn his ſupporting hand from man, ſo as he might have ceaſed to be any more. And this would have been but taking away freely what he gave freely, being under no obligation to continue it; for even Adam's innocent works could not have properly merited at God's hand; Rom. xi. 35. *Who hath firſt given to him, and it ſhall be recompenſed unto him again?* They could have only merited improperly, by virtue of compact, not by the intrinſic worth of the thing. Here,

[1.] The continuation of life to Adam, even while he continued obedient, was entirely due to

the covenant God was pleaſed to make with him. And here was grace even in the covenant of works, that God was pleaſed by promiſe to ſecure the continuance of man's being, while he continued obedient.

[2.] The right that Adam could have pled to eternal life in heaven, by virtue of his obedience, was entirely founded on the covenant. If God had not revealed to him the promiſe of it, he could not have known that he ſhould have had it, nor could he have demanded it. The natural law had no ſuch promiſe. And here was more grace in the covenant of works. And therefore it is no wonder, that though men overturn the goſpel-doctrine of free grace, yet they will not take with it. The Phariſees of old, Luke xviii. 11. and the Papiſts to this day, own free grace in their profeſſion; and what wonder, ſince innocent Adam, pleading life upon his works, could not have denied but he was debtor to free grace? But here lies the matter: they put in their own works, their repentance, holineſs, and obedience, (turning faith into a work, that it may go in with the reſt), between free grace and them, making themſelves but debtors to it at ſecond hand for life and ſalvation. And if one ſhall tell ſinners, Here you are to do or work nothing for life and ſalvation, but only receive the free-grace gift of life and ſalvation from Chriſt by faith, and be debtors at firſt hand; though withal we tell them, that repentance, holineſs, obedience, and good works, are the inſeparable attendants of faith; they cry out, Error, Antinomianiſm, Licentious doctrine! Yet it is the doctrine of the goſpel, Tit. iii. 5. Eph. ii. 8.

And it is not the doctrine of the goſpel, nor does the apoſtle ſay, *By grace ye are ſaved, through works:* for ſo would Adam have been ſaved according to the covenant of works, being debtor to free grace at the ſecond hand, which the proud Phariſee was content to be. It is true, Adam's obedience was perfect, ours is not: but buying is buying ſtill, though one buy ten times below the worth, as well as when he buys at the full value.

The penalty of the covenant of works.

THIRDLY, We come now to conſider the penalty in caſe of man's breaking the covenant, not fulfilling the condition. This was death, death in its full latitude and extent, as oppoſed unto life and proſperity *. This death was twofold. And we may ſpeak of it as a thing that has fallen out.

Legal death.

Firſt, Legal death, whereby man ſinning became dead in law, being a condemned man, laid under the curſe, or ſentence of the law, binding him over to the wrath of God, and to revenging juſtice: *For as many as are of the works of the law, are under the curſe. For it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them*, Gal. iii. 10. Thus was man to die in the day he ſhould break the covenant; and thus he died that very moment he ſinned, becauſe by his ſin he broke the holy, juſt, and good law of God; ſet him-

* The reader may conſult, on this ſubject, Witſius's Œconomy, book i. chap. 5.

ſelf in oppoſition to the holy nature of God; and caſt off the yoke of ſubmiſſion to his Creator. This was an actual liableneſs to all miſeries for ſatisfying offended juſtice. Thus the clouds gathered over his head, to ſhower down upon him; and thus was he girded with the cords of death, which neither himſelf nor any other creature could looſe.

Real death.

Secondly, Real death, which is the execution of the ſentence, Deut. xxix. 19. 20.; the threatened evils, and puniſhments contained in the curſe of the law, coming upon him. And of this there are ſeveral parts, all which man became liable to, or fell upon him, when he ſinned. We take them up in theſe three; ſpiritual, natural, and eternal death.

Spiritual death.

1. Spiritual death, which is the death of the ſoul and ſpirit of man, Eph. ii. 1. where the apoſtle mentions a being *dead in treſpaſſes and ſins*. This reſults from the ſeparation of the ſoul from God, by the breaking of the ſilver cord of this covenant, which knit innocent man to God, cauſing him to live and live proſperouſly, as long as it was unbroken; but being broken, that union and communion was diſſolved, and they parted, Iſ. lix. 2. Thus man was ſeparated from the fountain of life, upon which death neceſſarily enſued. This death may be conſidered,

1ſt, As immediately ſeizing him upon the breaking of the covenant. And thus a twofold

ſpiritual death ſeized him, as the penalty of the covenant; a moral and a relative death.

(1.) A moral death of the ſoul, by which it was diveſted of the image of God, *viz.* ſaving knowledge, righteouſneſs, and holineſs; and the whole nature was corrupted, Eph. ii. 1.; and ſo left deſtitute of a principle of vital ſpiritual actions, that it can no more think, will, or do any thing truly good, than a dead man can perform the functions of life, Rom. iii. 10. 11. 12. where a dreadful picture of the corruption of human nature is given: *As it is written, There is none righteous, no not one: There is none that underſtandeth, there is none that ſeeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.* The ſoul of man was a curious piece of workmanſhip, made by the finger of God: it was ſet up, and ſet a-going for its Maſter's uſe, like a watch: but ſin broke the chain and ſpring; ſo that all the wheels of a ſudden ſtood moveleſs, and could go no more.

(2.) A relative death of the ſoul, by which the bleſſed relation man ſtood in to God was extinguiſhed. He was no more the friend of God, and the favourite of his Maker. This was a death indeed, Pſal. xxx. 5. He enjoyed the friendſhip, favour, and fellowſhip of God, upon his good behaviour: he ſinned, and ſo he behoved to loſe them. Thus God became his enemy as Rector and Judge of the world, and he was ſet up as a mark for the arrows of wrath.

2dly, As preying upon the ſoul of man, through the courſe of his natural life in the world. Sin laid the ſoul as it were in the grave,

the houſe of death; and there being dead while the man liveth, devouring death works and preys in and upon it, two ways.

(1.) In the progreſs of ſin and corruption in the ſoul, as the body in the grave rots more and more, Pſal. xiv. 3. The ſoul being ſpiritually dead, the longer it lies in that caſe, the more loathſome and abominable it becomes. Swarms of reigning luſts breed in it, and are active therein: the remains of the image of God are defaced more and more in it, and the ſoul ſtill ſet farther off from God. All actual ſins are the workings of this death, the motions of the verminating life of the ſoul in the grave of ſin, Eph. ii. 1. 2. So that they are not only ſins in themſelves, but puniſhments of the firſt ſin, which cannot ceaſe to follow on God's departing from the ſoul; which may perſuade us of the abſurdity of that principle, That there is no ſin in hell.

(2.) In ſtrokes of wrath on the ſoul. Where the carcaſe is, there theſe like ſo many eagles gather together. The ſinning ſoul becomes the centre, wherein all manner of ſpiritual plagues meet together, as worms do in bodies interred, to feed thereon, Job xx. 26. Theſe are manifold: ſome of them felt, as ſorrows, terrors, anxieties, loſſes, and troubles croſſing the man's will, and ſo vexing, fretting, and diſquieting him. Thoſe are indeed a death to the ſoul, having a curſe in them, like ſo many invenomed arrows ſhot into man: ſome of them not felt, ſo as to make the man groan under them, as blindneſs of mind, hardneſs of heart, ſtrong deluſions: but they are the more dangerous, as wounds that bleed inwardly.

Natural Death.

2. Natural death, which is the death of the body. This reſults from the ſeparation of the ſoul from the body. It is twofold; ſtinged and unſtinged death. Unſtinged death parts the ſoul and body indeed, but not by virtue of the curſe for ſin. This is the lot of the people of God, 1 Cor. xv. 55. and is not the penalty of the covenant of works: for that is death with the ſting of the curſe, Gal. iii. 10. which death Chriſt died, which penalty he paid, and ſo freed believers from it, Gal. iii. 13. So that there is a ſpecifical difference betwixt the death of believers and that death threatened in the covenant of works; they are not of the ſame kind, no more than they die the death that Chriſt died.

The natural death, the penalty of the covenant of works, then, is not ſimply the death of the body, but the ſtinged death of the body, the ſeparation of ſoul and body by virtue of the curſe; that as they joined in ſin againſt God, they might be ſeparated for the puniſhment of it for a time; though afterwards to be reunited at the reſurrection, with a change of their conſtitution. For that there will be a change on the bodies of the wicked, as well as on thoſe of the godly, is evident, in that they ſhall continue united to their ſouls in hell, without food, and under torments; either of which, according to their preſent conſtitution, would diſſolve their frame, and iſſue in death. Now, this natural death may be conſidered two ways, as the penalty of the covenant of works, inwardly and outwardly.

1ſt, Inwardly, in the body of man. There death

got its ſeat in the day that he ſinned; there it ſpread itſelf from the ſoul, where it began, that fatal moment of yielding to the tempter. And thus it may be conſidered three ways: in its beginning, progreſs, and conſummation.

(1.) In the beginning of it. That day that man ſinned he became mortal, Gen. iii. 19. The crown of immortality, which he held of his Creator, by virtue of the covenant of works, fell from off his head, and he became a ſubject of the king of terrors. That day he got his death's wounds, of which he died afterwards. The mutiny then began among the conſtituent parts of the body, (witneſs the terror, anxiety, and ſhame, cauſing a motion of the blood and ſpirits, which before their ſinning they were unacquainted with); and the end of that was the deſtruction and diſſolution of the whole frame.

(2.) In the progreſs of it, in maladies and diſeaſes, whereby death carries on its ſubjects towards the houſe appointed for all living, Eccl. iii. 20. Every pain, gripe, or ſtitch, is death's working like a canker in the body of man. Every ſickneſs and diſeaſe is a forerunner of death, coming before to give warning of the approach. The ſweat, toil, and wearineſs that man is liable to, are fore-tokens of the body's falling down at length into the duſt, Gen. iii. 19. Man has now his morning, mid-day, and afternoon; and then comes the night. He has his ſpring, ſummer, and autumn, and then winter. Like a flower he has his bud, bloſſom, fading, and then his falling off. But innocent man would have had a laſting mid-day, ſummer, and bloſſom. What follows theſe reſpectively, is owing to the breach of the covenant.

(3.) In the conſummation of it, by the ſeparation of the ſoul from the body, Heb. ix. 27. The pins of the tabernacle being looſed, it lies along upon the earth at length. The body of man, like an old houſe, falls all down together, while the ſoul, the inhabitant, makes its eſcape, and leaves it. They joined in breaking of the covenant, and are puniſhed with ſeparation; the body going to the duſt, and the ſoul to God who gave it, to receive its ſentence.

2*dly*, Outwardly, upon the creatures, upon which the body of man has a dependence as to its life and welfare. What dependence we have on the creatures as to this, every one knows by experience. Without the air we cannot breathe; and as the temperature of it is, it is well or ill with our bodies. On the product of the earth we live; the fruits thereof are the ſupport of our natural life, with the beaſts that feed on them. The earth depends on the heavens; and according to their influence upon it, ſo is it ſerviceable to us. See the chain of dependence among the creatures, Hoſ. ii. 21. 22. *And it ſhall come to paſs in that day; I will hear, ſaith the Lord, I will hear the heavens, and they ſhall hear the earth; and the earth ſhall hear the corn, and the wine, and the oil; and they ſhall hear Jezreel.* Now, man's natural life being ſo much bound up in theſe, the life promiſed him in the covenant could not but comprehend the continuing of theſe in their original conſtitution, Gen. i. 31. and fitneſs for the ſupport of man's natural life and vigour, as means for that end. And ſo death, the penalty of the covenant, muſt needs ſpread itſelf even to them, and that upon the ſame ſcore. Thus al-

ſo it may be conſidered three ways; in its beginning, progreſs, and conſummation.

(1.) In the beginning of it. And that was the curſe laid upon the creature for the ſake of the ſinner man: Gen. iii. 17. *Curſed is the ground for thy ſake*, ſaid the Lord unto Adam. Man became vanity by his ſin, and the creatures were made ſubject to vanity on his account; ſo that they could not reach the end of their primitive conſtitution, but fainted as it were in the way: For, ſays the apoſtle, Rom. viii. 20. *the creature was made ſubject to vanity.* Nay, ſuch a burden lies on the creation, as makes the whole to *groan and travail in pain*, ver. 22. Where can we turn our eyes now, but we may ſee death riding in triumph? The earth's barrenneſs often paints death on the faces of the inhabitants thereof, by ſcarcity and famine; the air is ſometimes empoiſoned with peſtilential vapours that kill and ſweep away multitudes; the fire often burns and torments men; the waters ſwallow them up; beaſts wound, bruiſe, and kill them; nay, we are not ſecure from the very ſtones of the field. The very ſun in the heavens approaching to them ſcorches and cauſes languiſhing; and removing from us, cauſes us ſhiver with cold; and holding itſelf under clouds, damps mens ſpirits. For death has ſpread itſelf over all.

(2.) In the progreſs of it, Pſal. cii. 26. Man's declining in the ſeveral ages, is manifeſt. Men are of leſs ſtature, leſs bones and ſtrength, than ſometime they were. And why, but becauſe our mother earth is paſt her prime, and entered into her old age, and her breaſts afford not ſuch nouriſhment as in her youth? Hence man's days

are very few now in compariſon of what they were before the flood, when the curſe had not ſunk ſo deep into the earth, as it has done from that time, when it had well nigh extinguiſhed her vigour. And whence is this weakneſs in the earth, but from this, that the heavens alſo faint, are waxed old, and afford no ſuch influences as before? And whence is that but from the ſin of man in breaking the covenant of friendſhip with God, purſued by death, which extends itſelf to all things that have any hand in preſerving that life, which it has a commiſſion to take away?

(3.) In the conſummation of it, in the deſtruction by fire that is awaiting the world. For *in the day of the Lord, the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burned up*, 2 Pet. iii. 10. The viſible heavens and the earth are now like an old worn garment; then ſhall the old worn garment be rent in pieces, and caſt into the fire. Man's old houſe, the earth, that has often been made to ſhake with earthquakes, ſhall then fall all down to aſhes together; and the noble furniture of it, God's works and mens works in it, ſhall be burnt up. The roaring ſeas ſhall be ſilent at length, and be no more. Yea, the ſun who now runs his race like a ſtrong man, ſhall fall as breathleſs. And the world, that beautiful fabric of heaven and earth, ſhall have a dying day. The death threatened in the covenant of works, ſhall pull all down together. And then death itſelf, with all the appurtenances thereof, ſhall be pent up in hell for ever, Rev. xx. 14. by the power of the glorious Mediator, Iſ. xxv. 8.

Eternal Death.

(3.) Eternal death, which iſſues from the eternal ſeparation of both ſoul and body from God, in hell, Matth. xxv. 41. This is the full accompliſhment of the curſe of the covenant of works; and preſuppoſes the union of the ſoul and body, in a dreadful reſurrection to damnation; the criminal ſoul and body being brought forth from their ſeparate priſons, and joined together again, that death may exerciſe its full force upon them for ever and ever. That this was the penalty of the covenant of works, is manifeſt from the event, teſtified by the holy ſcriptures; this being the lot of all thoſe, who, not embracing the covenant of grace, live and die under the covenant of works. For, ſays the apoſtle, 2 Theſſ. i. 7. 8. 9. *the Lord Jeſus ſhall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt: who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.* And this death may be conſidered two ways; as flowing from the ſanction of the covenant of works, and from the nature of the creature fallen under that ſanction.

1*ſt*, As it flows from the ſanction of the covenant of works, requiring ſatisfaction to offended juſtice, and all the wronged attributes of God. And thus it is a puniſhment inflicted to ſatisfy for the offence, and repair the honour of God impaired by man's ſin. And that puniſhment is twofold; the puniſhment of loſs, and the puniſhment of ſenſe *.

* The reader, if he pleaſes, may peruſe, for a more

(1.) The puniſhment of loſs: Matth. xxv. 41. *Depart from me, ye curſed.* Man having ſinned, and this death once ſeizing him, he is deprived of God's favour, and all comfortable communion with him of any ſort is blocked up. The ſun ſets upon him, and the midnight-darkneſs of God's forſaking of his creature falls on. Juſtice ſuffers not one grain of comfort to be put into the ſinner's cup. All the leaſt chinks, by which the leaſt beam of the Lord's countenance might ſhine into the ſoul, are ſtopt, and the creature is left abſolutely comfortleſs. Thus it is with the damned in hell; and thus Chriſt, as man's Surety, had the ſun of his Father's countenance eclipſed, Matth. xxvii. 46. when he cried with a loud voice, *My God, my God, why haſt thou forſaken me?*

(2.) The puniſhment of ſenſe, in moſt grievous torments of ſoul and body: Matth. xxv. 41. *Depart from me, ye curſed, into everlaſting fire.* When death has proceeded thus far with the ſinner, the waves of God's wrath go quite over his head, arrows of vengeance dipt in the poiſon of the curſe fly at him continually. Who knows the power of them? Pſal. xc. 11. The damned are inexpreſſibly miſerable under them for ever and ever. By them was *the heart* of our glorious Redeemer *melted like wax, in the midſt of his bowels,* Pſal. xxii. 14.

All this is requiſite to ſhew juſt indignation againſt ſin, and to wipe off the ſtain left by it on the honour of God.

2*dly*, As it flows from the nature of the creature fallen under the ſanction of the covenant.

full account of this awful ſubject, what our author has ſaid upon it in the Fourfold State, ſtate iv. head 6.

And thus in this death, theſe dreadful circumſtances do concur.

(1.) An irrecoverable loſs of God's friendſhip, favour, and image, Matth. xxv. 41. No more communication for ever can be between God and the creature brought to this dreadful caſe. All paſſage of ſanctifying influences is ſtopt: the curſe lies on the creature, which bars all emanations of love and favour from heaven, and leaves it under unalterable barrenneſs. The holy frame of the ſoul marred by ſin, muſt remain ſo, never to be mended.

(2.) Perpetual bitter deſpair, Mark ix. 44. The creature once ſunk into this ſea of wrath, can never get up its head, nor ſee the ſhore; and knows it never ſhall. Hence abſolute deſpair ſeizeth them, and all hope is plucked up by the roots. This lies as a talent of lead upon them, and muſt continually cut them to the heart. When the man Chriſt was forſaken of his Father, he knew he was able to get through the floods of wrath, and that he would at length joyfully ſet his foot on the ſhore: but that was becauſe he was God as well as man. But weak man can never get through.

(3.) Continual ſinning. Think and act they muſt; and how can they but ſin, when their corrupt nature remains with them in hell? Submiſſion to juſt puniſhment is their duty: but how can they do that in whoſe hearts is not the leaſt meaſure of God's grace? Nay, they will gnaſh their teeth, in rage againſt God.

(4.) The eternity of the whole. Becauſe they cannot pay out the debt to the full, therefore muſt they ever lie in the priſon. The wrong done by

ſin to the honour of God is an infinite one, becauſe done againſt an infinite God: and therefore the ſatisfaction can never be completed by a finite ſufferer. So the yoke of puniſhment is wreathed about the neck of the ſinner for ever and ever, never to be taken off.

This was the penalty of the covenant of works. And thus much of the parts of the covenant.

The ſeals of the covenant of works.

THIRDLY, I ſhall conſider the ſeals of the covenant of works, whereby it was confirmed to Adam. It has pleaſed God to append ſeals to his covenants with men in all ages, for the confirmation of their faith of the reſpective covenants: and this covenant ſeems not to have wanted ſome ſeals appended thereto for the ſame effect. Though innocent Adam was not called to faith in a Redeemer, no ſuch object of faith being revealed or competent in that ſtate; yet was faith in God always a duty of the firſt command, and innocent Adam under this covenant was required to have and exerciſe a faith agreeable to the nature of the covenant he was under. That was, a firm perſuaſion, that he ſhould have life upon his performing of perfect obedience, but ſhould die upon the leaſt diſobedience to his Creator. And according as he maintained this faith, ſo was his obedience. Therefore Satan ſet himſelf firſt of all to attack the faith of our firſt parents, Gen iii. 4.; and when he had got it knocked on the head, then he carried his ruining project, according to his wiſh. No wonder than he ſtill ſet himſelf in a peculiar manner againſt that grace. Now, for confirming of this

his faith, there were two ſacramental ſeals appended to the covenant *.

1. The tree of the knowledge of good and evil, Gen. ii. 17. What ſort of a tree it was, the ſcripture doth not determine, nor do the Jews pretend to define. Some gather from Cant. v. 8. that it was an apple-tree. But it is plain from the original text, that theſe are not the words of Chriſt, but of the ſpouſe to Chriſt; and the book being allegorical, it is too ſlender a ground at beſt to build ſuch a fact upon. Whatever it was, it was not ſo called, as having a power really to make men wiſe. So the tempter pretended, Gen. iii. 5. but he was a liar from the beginning, John viii. 44. But it was a ſign both of good and evil; ſealing to him all good while he ſhould abſtain from it, and evil if he ſhould eat of it; and ſo confirming his faith in both parts of the perſuaſion of it. And eventually, by eating of it, he knew good by the loſs of it, and evil by the feeling of it. Though it was not to be touched, it might be ſeen, even as the rainbow, the ſeal of the covenant with Noah.

2. The tree of life, Gen. ii. 9. The which, though it might be an excellent means of preſerving the vigour of natural life, as other trees of paradiſe alſo, yet it could not have a virtue in itſelf of making man every way immortal. But it was a notable ſacramental ſign of life and eternal happineſs, according to the nature of that co-

* Dr Witſius, in his Oeconomy of the covenants, book i. chap. 6. § 2. ſuppoſes there were four ſeals of this covenant. The reader may conſult what he has advanced; where he will find many uſeful and inſtructive remarks on this ſubject.

venant. The which is intimated by the eternal quickening virtue of our Lord Jesus Christ, to the perfect happiness of the saints, coming under that name in the New Testament, Rev. xxii. 2.; he being that in reality, which the tree of life did signify. And thus the eating of it served to confirm Adam's faith, according to that covenant, namely, his persuasion of life upon performing of perfect obedience. The which is clearly intimated, Gen. iii. 22. But man having lost his right to the life signified, by his sin, could no more be admitted to the partaking of the sacramental sign of it.

The doctrine of the covenant of works applied.

USE. What is said upon this subject, serves for instruction, refutation, and exhortation.

USE I. for instruction. Here as in a glass ye may see several things, concerning God, concerning man in his best estate, concerning Christ, and concerning man in his present fallen state.

1. Concerning God, look into this covenant, and behold,

1*st*, The wonderful condescension of God, and of his goodness and grace toward his creature man. He stoopt so low as to enter into a covenant with his own creature, a covenant wherein he shewed himself a most bountiful and gracious God towards man. Man was not at his own, but God's disposal Death was the natural wages of sin, but the life promised could not have been pleaded, but upon the foot of a covenant. Before that covenant man was bound to all obedience: but God was free to have disposed of him after all, as he should see meet. But he made himself debtor to

man for eternal life, upon his performing of perfect obedience; yet in the mean time his ſtrength to obey was all from God, and there was no proportion betwixt man's work and the reward.

2*dly*, The ſpotleſs holineſs and exact juſtice of God againſt ſin. When we look to the condition and the penalty of this covenant, we muſt needs cry out, *Who is like thee, O Lord, glorious in holineſs?* Exod. xv. 11. and, *Thou art of purer eyes than to behold evil, and canſt not look on iniquity*, Hab. i. 13. See here, ſinners, how God looks on the leaſt ſin. Is it not the abominable thing which he hates with a perfect hatred? Such an evil it is as is enough to ruin a world of creatures among whom it ſpreads its baleful influence, and to diſſolve the whole fabric of heaven and earth.

2. Concerning man in his ſtate of primitive integrity.

1*ſt*, Man was a holy and happy creature in his firſt ſtate. He was a ſpotleſs creature, meet to tranſact with God, and to entertain communion with him, immediately by himſelf, without a mediator. He was able to obey perfectly all the ten commandments. He was happy in God's favour and covenant-friendſhip. Ah! how is he now fallen like a ſtar from heaven!

2*dly*, Man at his beſt eſtate, ſtanding on his own legs, is a fickle creature, liable to change. The penalty ſet him in the covenant, ſpake him to be mutable, capable of forgetting his duty to his Maker, and his own intereſt: and the doleful event confirmed it. Why ſhould men put their truſt in men, and make fleſh their arm? The moſt accompliſhed mere man that ever was on earth, was capable of being unfaithful to his truſt, and

actually was ſo. No wonder now that every man be a liar.

3. Concerning Chriſt the Saviour of ſinners, behold here,

1*ſt*, The abſolute neceſſity of a Surety in the event of a breach of this covenant. The condition was ſo high, and the penalty ſo dreadful, in this covenant, that being once broken, it was beyond the power of man to retrieve the matter. He muſt bear the heavy penalty, and that he could never diſcharge. He muſt begin again, and fulfil the condition; and that was beyond his power. Therefore there behoved to be a Surety to act and ſuffer for man, or he was ruined without hope of relief. Hence ſaid our bleſſed Surety, *Ought not Chriſt to have ſuffered theſe things?* Luke xxiv. 26. No creature was able to have undertaken this important office; it was a burden too heavy for angels. Only he who was God as well as man could perform the arduous taſk.

2*dly*, The love of Chriſt to poor ſinners in becoming Surety for the broken men. *Greater love* (ſays our Lord, John xv. 13.) *hath no man than this, that a man lay down his life for his friends. God commendeth his love towards us*, (ſays the apoſtle, Rom. v. 8.), *in that while we were yet ſinners Chriſt died for us.* None leſs than God-man was able to anſwer the demands of this covenant, when once broken: therefore the Son of God was pitched upon to be the ſecond Adam, to repair the breach made by the firſt: Pſal. lxxxix. 19. *I have laid help upon one that is mighty; I have exalted one choſen out of the people.* And when there was no helper, he offered himſelf to undergo the burden: Pſal. xl. 6

7. *Sacrifice and offering*, ſaid this bleſſed Helper, *thou didſt not require; mine ears haſt thou opened; burnt-offering and ſin-offering haſt thou not required. Then ſaid I, Lo, I come.* If ever ye would ſee what Chriſt has done for ſinners, ſo as to be raviſhed with admiration of his matchleſs performance, ſtudy the covenant of works which he fulfilled as the ſecond Adam, after it was broken by the firſt.

4. Concerning man in his fallen ſtate.

1*ſt*, It is no wonder, that however ſcarce good works are in the world, yet working to win heaven is ſo very frequent. Legal principles and practices are natural to men; the covenant of works being that covenant that was made with Adam, and in him with all mankind, and ſo after a ſort engrained in man's nature. And nothing leſs than the power of grace is able to bring man from off that way, to the ſalvation by Jeſus Chriſt; 1 Cor. i. 23. 24. *Chriſt crucified* is *unto the Jews a ſtumbling-block, and to the Greeks fooliſhneſs: but unto them which are called, both Jews and Greeks*, he *is the power of God, and the wiſdom of God.* We are like thoſe who being bred merchants, though their ſtock is gone, muſt ſtill be trafficking with ſmall wares.

2*dly*, Salvation by works of our own is quite impoſſible; there is no life nor ſalvation to be had by the law: Gal. iii. 10. *For as many as are of the works of the law are under the curſe.* Will ye bring your good meanings and deſires, your repentance, your obedience, ſuch as it is, and think to get life, and ſalvation, and acceptance with God, thereby? Remember, if ye will be for doing to live, your obedience muſt be perfect and

perpetual; and that if you fail, you are under the curſe. That is the tenor of the covenant of works, and it will abate nothing. And therefore ye muſt quit the way of that covenant, or periſh for ever; for ye are abſolutely incapable to anſwer its demands.

Use II. for refutation. With what is ſaid theſe three things following are inconſiſtent.

1. That there was no proper covenant of works between God and Adam. The contrary has been already proved from the holy ſcripture, and the nature of the thing. If we yield that point, the imputation of Adam's ſin will have ſlender grounds to ſtand on; and if that fail, the doctrine of the imputation of Chriſt's righteouſneſs will be in hazard.

2. That believers are not wholly and altogether ſet free from the law as a covenant of works; from the commanding power of it, as well as the condemning power of it. If that be ſo, believers in Chriſt are yet in a miſerable caſe; for the commands of the covenant of works are no leſs than commands of perfect and perpetual obedience, under the pain of the curſe: Rom. iii. 19. *Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law; that every mouth may be ſtopped, and all the world may become guilty before God.* Compare Gal. iii. 10. *For as many as are of the works of the law are under the curſe.* But believers are ſet beyond the reach of the curſe, ver. 13. *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.* Rom. viii. 1. *There is no condemnation to them that are in Chriſt Jeſus.* They are dead to the law as a covenant of works: Rom. vii. 4. *Ye are,* ſays

the apoſtle, *dead to the law by the body of Chriſt*; and death ſets one altogether free. They are under the covenant of grace, and they cannot be under both at once; Rom. vi. 14. *Ye are not*, ſays Paul, *under the law, but under grace.*

3. That believers muſt do good works to anſwer the demands of the law as a covenant of works, if they will obtain ſalvation. Truly our good works will never be able to anſwer theſe demands; and if we pretend to do them for that end, as the covenant of works will never accept them, ſo we caſt diſhonour on Chriſt, who has anſwered all theſe demands already for believers, by his perfect and perpetual obedience. When God ſet Adam to ſeek ſalvation by his works, he was able for works; it was a thouſand times eaſier to him to give perfect obedience, than for us to give ſincere obedience. So we may be ſure God bringing in a ſecond covenant for the help of loſt ſinners, would never put them again on ſeeking ſalvation by works, after their ſtrength for them was gone.

Use III. for exhortation. Conſider ſeriouſly of this covenant, with application to the particular ſtate and caſe of your own ſouls. Here was a ſolemn bargain made with our firſt father, of the utmoſt importance to him and all his poſterity: Will ye not lay to heart your own caſe with reſpect to it? Conſider,

1. That this covenant was made with Adam in your name, for you in particular as well as the reſt of his poſterity. So that you were all once under it, as really as if you had in your own perſons conſented to the terms of it; and the obedience it required of Adam, was equally requi-

red of you; and the curſe he ſubjected himſelf to by the breach of it, lies heavy on you as well as him.

2. Whether ye be delivered from it or not. If ye be, happy are ye: if ye be not, there is a weight lying above your heads that will ſink you for ever in the bottomleſs gulf of perdition, if ye get not looſe of that covenant, Gal. iii. 10. forecited.

3. None are delivered from it, but thoſe whom God himſelf, man's covenant-party, has diſcharged. The breaking of a bargain can never deliver the breaker from it, but lays him under the penalty. Nothing can deliver him but a diſcharge from the party he bargained with.

4. God diſcharges none from it, but upon full ſatisfaction made to all its demands on them. For our Lord has determined the matter thus: *Till heaven and earth paſs, one jot or tittle ſhall in no wiſe paſs from the law, till all be fullfilled,* Matth. v. 18. The ſinner ſhall be obliged to give the law fair count, and reckoning, and payment, elſe he cannot have his diſcharge. Conſider if ye have any experience of this being done in your own caſe.

5. Laſtly, The only way to ſatisfy this covenant, is by faith to lay hold upon Jeſus Chriſt the Surety, and to plead his obedience and death. The believer counts up to the law all that Chriſt has done and ſuffered, as done for him: ſo the accounts are cleared, the believer is diſcharged, the diſcharge being written with the blood of his Surety. And ſo he is ſet free from it for ever.

Thus much of the reality, nature, parts, &c. of the covenant of works.

A VIEW OF THE COVENANT OF WORKS FROM THE SACRED RECORDS,

PART II.

Of the Breach of the Covenant of Works.

HOSEA vi. 7.

But they like men have tranſgreſſed the covenant.

IN the beginning of this chapter, we have the Jews brought in repenting and turning to the Lord; which looks to that converſion of theirs that is yet to come, and hereby is enſured, and that by virtue of the reſurrection of Chriſt. Meanwhile they were to be laid under heavy ſtrokes, and after a ſort rejected. They were to be under a long eclipſe of God's favour, the valley of viſion being turned into a land of darkneſs. This looks to the Aſſyrian and Babyloniſh captivi-

ty, and further to the ruin of the whole nation by the Romans, and their long rejection, which they are under to this day.

The cauſes of this are ſpecified, to juſtify God's proceedings againſt them. (1.) Their inconſtancy in that which is good, ver. 4.—*Your goodneſs is as a morning-cloud, and as the early dew it goeth away.* Sometimes they ſeemed to promiſe fair for reformation, but all their fair bloſſoms quickly fell off. Such was the promiſing appearance Iſrael made when Jehu came to the kingdom, and ſuch was that made by Judah in the days of Hezekiah and Joſiah. Such too were the Hoſanna's and loud ſhouts made at Chriſt's triumphant entrance into Jeruſalem, which were ſoon after changed into *Crucify him, crucify him.* Therefore did the prophets and apoſtles teſtify againſt them, and denounce the judgements of God againſt them, and thereby miniſterially hew and ſlay them, ver. 5. *Therefore have I hewed them by the prophets; I have ſlain them by the words of my mouth.* (2.) Their breach of covenant with God, quite ſlighting and perverting, inſtead of purſuing, the ends of the covenant, ver. 6. 7. *For I deſired mercy, and not ſacrifice; and the knowledge of God, more than burnt-offering. But they like men have tranſgreſſed the covenant; there have they dealt treacherouſly againſt me.* (3.) An univerſal deluge of ſin and defection from God, that had ſpread itſelf over all ranks. Iſrael and Judah both were carried away with it. *Iſrael* was *defiled*, ver. 10 &c.; and Judah was ripe for deſtruction, ver. 11. *Alſo, O Judah, he hath ſet an harveſt for thee*, &c. Prieſts and people were quite wrong, ver. 9. 10. magiſtrates and miniſters, church and ſtate; Ramoth-

Gilead, a city of refuge, protecting wilful murderers, or delivering up thoſe they ought to have protected; the prieſts profane, no better than robbers and murderers, ver. 8. 9. General defection is a cauſe and preſage of a ſweeping ſtroke.

'Tis the ſecond of theſe that concerns our purpoſe: *They like men have tranſgreſſed the covenant.* Wherein two things may be conſidered.

1. The crime charged on them, tranſgreſſing the covenant, covenant-breaking. This is a crime of a high nature; it ſtrikes at the root of ſociety among men, and therefore is ſcandalous and puniſhable, though it be but a man's covenant. How much more atrocious is the crime, where God is the one party? God took the Iſraelites into covenant with himſelf, when he brought them out of Egypt. It was entered into with awful ſolemnity, Exod. xxiv. The deſign and ends of it were to lead them to Chriſt, and ſo to real holineſs in the practice of the duties of the moral law. But, inſtead of this, they rejected Chriſt, and ſat down upon the poor performances of the ceremonial law, ver. 6. without faith and love. So they tranſgreſſed the covenant, and broke it, Jer. xxxi. 32. Heb. viii. 9.

2. Whom they reſembled in breach of covenant. In this they acted *like men*, as our tranſlators and others turn it; that is, vain, light, fickle, and inconſtant as man. But the Vulgate, Tigurine, Caſtalio, Arias Montanus, Rabbi Solomon, Grotius, and the Dutch tranſlation, and our own tranſlation in the margin, read, *like Adam.* There is nothing about the Hebrew word to weaken this: on the contrary, at this rate the word is taken in its proper ſenſe, and this reading

is evidently the more forcible of the two: and therefore is the preferable and genuine one, agreeably enough to the context. Beſides, as I ſhewed before, the original word does but twice more occur in the ſcripture, viz. Job xxxi. 33. Pſal. lxxxii. 17.; and in both theſe places is taken the ſame way. So the ſenſe is, *They, like* their father *Adam, have tranſgreſſed the covenant*, for ſo the word is. He broke covenant with God, and ſo have they: he the covenant of works, they the covenant of grace, which they externally entered into. God ſet down Adam in paradiſe, in covenant with him, the end of which was to make him completely happy; but he perverted the end of the covenant, preferred the fruit of a tree to his moral duty to God, ſo broke the covenant, and was caſt out of paradiſe: and God ſet Iſrael down in Canaan, in covenant with him, the end of which was to lead them to Chriſt, as the end of the law; but they perverted the end of that covenant, and, preferring ceremonial obſervances to Chriſt and moral duty, tranſgreſſed the covenant, and therefore muſt be caſt out of Canaan. The tree of the knowledge of good and evil was, by God's appointment, a ſeal of the covenant, fitted to help man to the keeping of it; but he uſed it the quite contrary way: the ceremonial law was, by God's appointment, for ſealing the covenant of grace, and leading the Jews to Chriſt; but they uſed it the quite contrary way; and ſo it was a ſtumbling-block to them.

The doctrine clearly ariſing from the text, is,

Doct. *Our father Adam broke the covenant of works.*

In diſcourſing from this doctrine, I ſhall,

I. Conſider the fatal ſtep by which that covenant was tr anſgreſſed and broken.

II. How this fatal ſtep was brought about.

III. How the covenant of works was broken by it.

IV. Apply the ſubject.

The fatal ſtep by which the covenant of works was broken.

I. I ſhall conſider the fatal ſtep by which that covenant was tranſgreſſed and broken *. I think I need not ſtand to prove that this covenant was broken by Adam. The truth of Moſes's narration, Gen. iii. puts its beyond controverſy; as alſo doth the doleful experience of his poſterity, Rom. v. 12. Our father Adam was once in a flouriſhing condition, had in his hand a noble portion of holineſs and happineſs for every one of his children; and he had more in hope for himſelf and them, which would have made them eternally and completely happy. He had a goodly ſtock to ſet up with at firſt; and a trade with heaven to improve his ſtock in, which rightly managed would have made all his family happy for ever; the which trade was opened to him by this covenant. But, alas! the whole family is ruined, we are all born beggars, we have nothing left us; nay, we are purſued for our father's debt as well as our own, Rom. v. 18. *By the offence of one judgement came upon all men to condemnation;* and we

* The reader may ſee many judicious remarks on this ſubject in Witſius's Oeconomy of the covenants, book i. chap. 8.

are in hazard of dying in priſon for evermore. A plain evidence, that our father was broke, his trade miſmanaged, and he run in debt, the communication with heaven ſtopt; and ſo the covenant was broken. Beſides, the Lord's making a new covenant, a covenant of grace, with Chriſt as the ſecond Adam, for the ſalvation of loſt ſinners of Adam's family, is a plain proof that the covenant of works was broken, and the tranſgreſſors thereof ruined by the firſt Adam. And what was the fatal ſtep?

It was the eating of the forbidden fruit, Gen. iii. 6. *When the woman ſaw that the tree was good, &c. ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her, and he did eat.* This was that by which the covenant was broken, and man ruined. No wonder eating and drinking is the deſtruction of many to this day: this engine of ruin had too much ſucceſs in the hand of the great deceiver, not to ply it ſtill. God gave Adam a dominion over the creatures, to uſe them ſoberly for his own comfort and God's glory. He *put all things under his feet*; he only kept one tree from him, that he might not eat of the fruit thereof, and that for the trial of his obedience. He was diſcharged, under the pain of death, to meddle with it; to which prohibition he conſented: and yet, over the belly of the ſolemn covenant, he laid hand on it, ate of it, and broke the covenant. Here, for the underſtanding of this ſin aright, conſider the progreſs, the ingredients, and the aggravations of it.

The progreſs of the ſin of breaking the covenant of works.

Firſt, Conſider the progreſs of this ſin. It is

not to be imagined, that Adam and Eve were innocent till they had the forbidden fruit in their mouths; the coveting of it in their hearts behoved of neceſſity to be before that; but the eating of it was that whereby ſin and apoſtaſy from God was completed. The beginning of their ſin was unbelief and doubting. At the ſuggeſtion of Satan they doubted the truth of God in the threatening, Gen. iii. 3. 4. 5. 6. So, in this fatal battle, their faith got the firſt ſtroke. And it being once foundered, their heart plied to the temptation, and the luſt after the forbidden fruit aroſe, and then the ſin was completed by actual eating, Gen. iii. 6. The eye of the mind was firſt blemiſhed; a miſt aroſe from hell, which they admitted, that by degrees darkened their underſtanding, ſo that they firſt doubted, and then diſbelieved the threatening of the covenant. Then their will was eaſily conquered to a compliance with the temptation, and turned away from the command, the rule of duty. A luſt and corrupt affection to the tree ſeized them, diſcovering itſelf at the eye, in a luſtful looking at it, Gen. iii. 6. So the hand took it, and the mouth ate it, and the fatal morſel was lodged within the body.

Thus the coal of temptation raiſed a flame, which quickly ſpread itſelf over the whole ſoul and body. The which is often reached in the caſe of their ſinful poſterity, who by theſe means are frequently caſt down from their excellency as it were in a moment, and plunged into a gulf of miſery.

There is more ill in doubting and unbelief, than men are aware of. It was the devil's maſter-piece for the ruin of ſouls under the covenant of

works; and ſo it is ſtill under the covenant of grace, Mark xvi. 16. *He that believeth not ſhall be damned.* Men were firſt ruined by their doubting and unbelief of the threatening of the firſt covenant: now men are ruined by their doubting and unbelief of the promiſe of the ſecond covenant: Iſ. liii. 1. *Who hath believed our report?* ſays the prophet. And what that report is, ſee 1 John v. 10. 11. *He that believeth on the Son of God, hath the witneſs in himſelf; he that believeth not God, hath made him a liar, becauſe he believed not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son.* Though doubting may conſiſt with faith, ſo that it be not reigning; yet it belongs not, but is contrary, to the nature of faith, which in itſelf is a firm perſuaſion, more or leſs firm, according to the ſtrength of it.

The ingredients of this ſin.

Secondly, Let us conſider the ingredients of this ſin. If it is opened up, one may ſee it to be a complication of evils; not a little ſin, but a great one, and in ſome ſort the greateſt ſin.

1. Horrid unbelief was in it. By it the truth and faithfulneſs of God to his word was queſtioned, diſbelieved, and denied: the lie was given to the God of truth, 1 John v. 11. forecited. And to make the affront the blacker, the devil was believed in his contradiction to God. God ſaid, Yea; Satan ſaid, No: and the deciſion was in favour of the latter.

2. Pride, ambition, bold preſumption, and curioſity, took place in this ſin. No leſs was attempted by it, than to be like God himſelf: Gen.

iii. 5. *Ye ſhall be as gods*, ſaid the old ſerpent. God had ſet them in paradiſe; but they would, in a manner, aſcend above the height of the clouds, and ſet their throne above the ſtars, as the proud monarch of Babylon did, Iſ. xiv. 13. 14. They had full liberty as to the uſe of all that was in paradiſe: only God locked up from them that one tree; and they boldly forced the lock, and ate that which God forbade them to touch; as if nothing was to be hid to them.

3. There was in this ſin monſtrous ingratitude, and diſcontent with their condition. They wanted nothing for neceſſity, convenience, or delight, beſeeming their ſtate of trial. A bountiful God had heaped favours on them: they bore God's image, were fit to be companions of angels, were the envy of devils, had the dominion of the lower world, and were God's confederates. But all this was ſunk and loſt in unthankfulneſs; and they were ſo little contented, that they would needs have that in very deed which they had no want of, as is often the caſe with their children.

4. This ſin contained in it contempt of God, rebellion againſt him, and downright apoſtaſy from him, going over to the devil's ſide. Thus it was a renouncing of the covenant, and a conſpiring with Satan againſt God. They carry themſelves as if they had been decoyed into a fooliſh bargain; and forgetting the majeſty of God, and their own dependence on him, they break his bands, and caſt his cords from them; pretending they would ſee better to themſelves, and ſo they caſt off his yoke at one touch.

5. Laſtly, in one word, this ſin was a breaking of the whole law of God at once. By this one

deed, not only was the poſitive law trampled under foot, but the natural law written in their hearts was broken in all the ten commandments of it at once, as I have ſhewn elſewhere *.

The aggravations of this ſin.

Thirdly, Let us view the aggravations of this ſin. Conſider,

1. The perſon who did it; righteous Adam: One who was not tainted with original ſin, as others now are, but was endued with original righteouſneſs; one in whom Satan had nothing, till he winded it in by his ſubtilty. There was no blindneſs of mind, perverſeneſs of will, or unholineſs of affections, to graft his temptation on. So having theſe advantages, the ſin was in that reſpect of all ſins the moſt hainous. And therefore he having found mercy, is a pattern of mercy to all who will believe in Chriſt.

2. The object by which he was enticed, and for which he broke God's law. It was not a wedge of gold, as in Achan's caſe; nor thirty pieces of ſilver, as in that of Judas; but a morſel of fruit. The ſmaller the thing was, the greater the ſin; and the more inexcuſable the ſinner, whom Satan catched with ſo ſorry a bait. What need had he of that, who had enough beſides? But when once the mind is bewitched with temptation, it is enough to ſtir up a longing after fruit, if it be but forbidden; as the wayfaring man in Nathan's parable was entertained by the rich man with his poor neighbour's lamb, though he had a flock of his own.

* See Fourfold ſtate of man, ſtate 2. head 1. under the title, *How man's nature was corrupted.*

3. The nature of the thing. Though it was a ſmall thing, yet it was a ſacred thing, ſet apart for a holy uſe, not to be touched. This ſin was theft, and theft of the worſt kind, namely, ſacrilege. It was a profanation of holy things, and that of the worſt kind; a profanation of a ſacrament, a ſeal of the covenant. No wonder it brought on a curſe.

4. The place where it was committed. In paradiſe, where every flower was proclaiming the glory of God, where he wanted nothing neceſſary for him, but was ſurrounded on every hand with tokens of the Lord's kindneſs to him. Eden was the pleaſanteſt ſpot of the virgin earth, and paradiſe the pleaſanteſt ſpot of Eden. But there the rebellion was begun againſt God, who ſet him in that delightful place. In the preſence-chamber, as it were, rebel-man, by this act of his, ſtruck at his Sovereign Lord. So it was aggravated like the murder of Zacharias, who was ſlain *between the temple and the altar*, Matth. xxiii. 35.

5. The time when it was committed. He had not been long in the world, till he lifted up his heel againſt his Creator. He had ſtood ſhort while, till, being giddy with pride and ambition, he fell into diſgrace. What time Adam fell, is a queſtion. It is the common opinion, that he fell the ſame day he was created. Some think he ſtood longer, ſuppoſing the events recorded about him, Gen. ii. and iii. to require more time than one day. And the Deiſts improve that againſt the credit of Moſes's hiſtory, but entirely without ground. I think the common opinion is true. The devil's envy and malice would ſet him a-work on the firſt occaſion to ruin man; and, for all

that appears, whenever he tried it, he carried his point. If our firſt parents had ſtood longer, the bleſſing of marriage would have taken place, in a ſtate of innocence. The ſcripture ſays, Satan was *a liar*, and *a murderer from the beginning*, John viii. 44. Yet *Adam in honour could not night: he became like as the beaſts they were alike*, Pſal. xlix. 12. From this text the Hebrew doctors gather, that the glory of the firſt man did not night with him; and the ancient tranſlators underſtand it of Adam. The work of redemption is the more illuſtrious, that man could not ſtand one day without the Mediator's help *.

6. Laſtly, The effects and conſequents of this ſin. Theſe are all evils that came on Adam himſelf, and on his poſterity to this day, and that will come, even to the end of the world. Hereby all mankind was ruined. That ſin was the wide gate at which ſin and death entered into the world. It ſpread its malignant influence over the creation, looſed the pins of the fabric of the world, which it will pull down at length altogether, according to the import of the threatening.

How the fatal ſtep, in the breach of the covenant of works, was brought about.

II. I ſhall conſider how this fatal ſtep was brought about. For clearing of this, three things are to be conſidered; Satan's tempting to it; God's leaving man to the freedom of his own will in the matter; and man's abuſing this freedom of will, and complying with the temptation.

* See more on this ſubject in the author's notes on the Marrow of modern divinity, chap. ii. ſect. 2. notes *(b, d.)* A work poſterior to this.

Of Satan's tempting to this Sin.

First, Satan tempted to it. God created all the angels holy ſpirits, yet mutable, as the event in ſome of them has proved. Some of them were elected to eternal happineſs from eternity, and ſome of them not elected, 1 Tim. v. 21. where the apoſtle ſpeaks of *elect angels*. They were all created the firſt day, as appears from Gen. i. 1. 2. compared with Job xxxviii. 7. In the former 'tis ſaid, *In the beginning God created the heaven and the earth*. And in the latter place 'tis ſaid, that, when God *laid the foundations of the earth, the morning-ſtars ſang together, and all the ſons of God ſhouted for joy*; by whom are moſt certainly to be underſtood the angels. The reprobate angels were not fallen before the ſixth day; for it is ſaid, Gen. i. 31. that, on that day, *God ſaw every thing that he had made, and behold it was very good*. On the ſixth day man was made, and the ſame day he fell, as has been ſhewn before. The reprobate angels were fallen before him, and therefore they fell the ſame day too. And it ſeems they loſt no time, but immediately, with the firſt occaſion, one of them ſets to work againſt man, and gained his point, by temptation, John viii. 44. forecited.

Concerning this temptation, we may remark,

1. The inſtrument of the temptation was a ſerpent, Gen. iii. 1. And,

1ſt, It was a true and real ſerpent, as appears from Moſes comparing it with the reſt of the beaſts, Gen. iii. 1. *Now the ſerpent was more ſubtle than any beaſt of the field.*——What ſort of a ſerpent it was, is not determined. Some think it

to have been a beautiful creature of a ſhining colour; for there are ſerpents mentioned Deut. viii. 15. called in the original text *Seraphim*, which is a name given to angels. And ſo poſſibly Eve might take the ſerpent to have been acted by one of the good angels, or Seraphims. Whatever ſort it was of, ſerpents have been of great note in the kingdom of the devil ſince. The Egyptians worſhipped ſerpents. The genius of a place was painted as a ſerpent. And in the old Greek myſteries they were wont to carry about a ſerpent, and cry, *Evah*. A memorial of the extraordinary ſervice it had done the devil.

2*dly*, It was acted by the devil. For ſince ſerpents could not ſpeak, and far leſs reaſon, neither of which was wanting in this caſe, one may ſurely conclude, that it was the devil who abuſed the body of the ſerpent to his wicked purpoſe, and therefore is called *that old ſerpent the devil and Satan*, Rev. xii. 9. & chap xx. 2.

2. Satan ſet upon the woman firſt, the woman the weaker veſſel, that having once overcome her, he might by her means the more eaſily conquer the man. And thus he readily manages his temptations ſtill, obſerving where the wall is weakeſt, that there he may make his attack with the more ſucceſs. And he choſe the time when ſhe was alone, not with her huſband, from whom ſhe ſeems to have had the knowledge of the covenant God entered into with him. Had they been together, they might have jointly withſtood him, who conquered both, one after another.

3. He moveth a doubt concerning the command, Gen. iii. . *Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden?* And this he

does ſubtilly and ambiguouſly. He does not at firſt bring forth the whole venom of the temptation, but pretends, as one in doubt, that he would be informed by the woman. It is hard to tell whether he meant this of God's forbidding to eat of any, or only not of every tree of the garden. 'Tis the deſign of the tempter to draw us into a contempt of the commands of God. The woman, however, gives him a round anſwer, wherein ſhe makes a very ample profeſſion of the truth, ver. 2. 3. *And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die.* They may reſiſt at firſt, who are afterwards overcome.

4. Quitting the attack on the command, which he perceived her to adhere to, Satan falls on the threatening, and contradicts it, Gen. iii. 4. *And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die.* He tells her it was not ſo ſure as ſhe imagined, that God would puniſh them at that rate. He puts her in hope of eſcaping puniſhment. Thus Satan reſiſted flies; but where one method fails, he will try another, and, through hopes of impunity entertained in one's heart, he often gains his purpoſe.

5. He proceeds as one that wiſhed well to her and her huſband, and pretends to ſhew how they might both arrive at a high pitch of happineſs ſpeedily; even to be as gods, and that in knowledge or intellectual delights; inſinuating withal, that, by the very name of the tree, the truth of what he ſaid might appear. *For* (ſaid the ſerpent) *God doth know, that in the day ye eat thereof, then*

your eyes ſhall be opened; and ye ſhall be as gods knowing good and evil. Thus the liar and murderer ſtill ruins men, pretending to make them happy, while he carries on their deſtruction.

6. *Laſtly*, She being enſnared, he makes uſe of her to tempt her huſband, and prevails, Gen. iii. 6. *And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe: ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her, and he did eat.* And thus he often conveys his temptations to us, by thoſe whoſe intereſt in us and affection to us we doubt not, and whom therefore we ſuſpect not; and ſo he rends men with wedges of their own timber, making one a ſnare to another *.

God left man to the freedom of his own will.

Secondly, God left man to the freedom of his own will, in this matter. He was not the cauſe of his fall: he moved him not, nor could he move him to it: James iii. 13. *For God cannot be tempted with evil, neither tempteth he any man.* Such is the holineſs of his nature. He gave him a power to ſtand if he would, and he took not away from him any grace given; but, for his trial, left him to his freedom of will, with which he was created. God made him good and righteous, and the natural ſet of his will was to good only, Eccl. vii. 29. But it was liable to change, yet only to change by himſelf: he could only be made evil or ſinful by his own choice.

* Several uſeful obſervations relating to the progreſs of the temptation may be ſeen in Witſius's Oeconomy, book i. chap. 8. § 5. 6. 7. 8.

If it be aſked, why man was not ſet beyond the poſſibility of change? It is to be remembered, that abſolute immutability is the peculiar prerogative of God himſelf, and every creature, in as far as it is a creature, is incapable of being ſo immutable. Yet the creature may be in ſome ſenſe made immutable, that is, ſo as it ſhall not be poſſible for it actually to fall from its goodneſs, though there is ſtill a changeableneſs in its nature. Now, if man had been created without ſo much as a remote power in himſelf to change himſelf, he had not been a free agent: but God might have ſo eſtabliſhed him, as that he could not actually have fallen; yet that would have been owing to confirming grace. The which why the Lord did not beſtow on him, it belongs not to us to define: only he was no debtor to him for it *.

Man abuſed the freedom of his will.

Thirdly, Man abuſed his own liberty or freedom of will, and complied with the temptation, and ſo broke the covenant. He only himſelf was the true and proper cauſe of his own falling: not God, for he can never be the author of ſin; not the devil, nor Eve, for they could only tempt and entice, but not force him. It was his own choice, he did it freely without coaction or compulſion; and he could have ſtood if he would. And thus was the fatal ſtep made whereby the covenant was broken.

How the covenant of works was broken.

III. I ſhall conſider how the covenant of works

* See this point more fully illuſtrated in the author's notes on the Marrow of modern divinity, chap. i. § 2. note (*n*).

was broken by this fatal ſtep. We may take up this in three things.

1. The command was violated. The covenant required perfect obedience, but it was not given; perpetual obedience, but man did ſoon come to a ſtand in the courſe of obedience, and went no further. Here he diſobeyed, here he ſhook off the yoke, here he ſinned againſt his God. Thus the condition of the covenant of works was broken.

2. The right and title to the promiſed benefit by that covenant was undermined. The promiſed life was loſt, man had no more any pretenſions to it; he could no more plead the reward, which was to be given him in hand; and the proſpect of the reward, which before his diſobedience he had in hope, was entirely cut off. Thus failing in his performance of the condition of the covenant, he rendered the promiſe of the covenant null and void, as if it had never been made.

3. He fell under the penalty of the covenant, became liable to death in its utmoſt extent. As he had no more ado with the promiſe, the threatening now bound him to bear the wrath threatened for the ſatisfaction of divine juſtice. The bleſſing of the covenant being loſt, the curſe of it ſeized him, and he was bound with the cords of death; the which was let out as a flood, at that breach which was made in the covenant, and overflowed,

(1.) The ſoul of man, ſo that it died ſpiritually, loſing the image of God, and loſing the favour of God. Man turning from God as his chief end, the image of God in his ſoul was defaced, Gen. v. 1. 3. His ſaving knowledge was loſt;

witneſs the cover of fig-leaves, which our firſt parents prepared for covering of their nakedneſs, and their pretending to hide themſelves from the preſence of God, Gen. iii. 7. The righteouſneſs of his will was loſt; witneſs their averſion to God, hiding themſelves from him, their excuſing of their ſin, transferring of their guilt, the man laying the blame on the woman, the woman on the ſerpent; nay, Adam not obſcurely reflected on God himſelf. The holineſs and regularity of their affections went off; they were filled with diſorder, confuſion, and ſhame. They loſt God's favour, were ſeized with horror of conſcience, Gen. iii. 8. were driven out of paradiſe, like a divorced woman out of the houſe of her huſband, declared incapable of communion with God, and debarred from the tree of life, the ſeal of the covenant.

(2.) The body of man became mortal, death working within it, and without it, from that moment the covenant was broken. He was condemned to toil and wearineſs for life, and then to return to the duſt at length, the frame and conſtitution of man's body having become deadly from the moment of his breaking the covenant. And ſorrow and pain in breeding and bringing forth of children, was laid on the female ſex, as a particular mark of diſpleaſure with the firſt ſin; and the ground was curſed for man's ſake, becauſe of the dependence of the life of man upon it.

(3.) *Laſtly*, Soul and body were ſubjected and bound over to eternal death in hell. For this was comprehended in the threatening of the covenant of works, as has been already ſhewn.

Thus was the covenant of works broken. Yet man was not and could not thereby be freed from that covenant: ſtill he was bound to obedience, according to the command of it, and to ſatisfaction, according to the threatening. Only God was no more obliged to fulfil his promiſe, ſince it was conditional, and the condition was broken.

Application of the doctrine of the breach of the covenant of works.

USE I. Here is a memorial, which we have need ever to carry about with us, while we live in this world: A memorial,

1. Of the nothingneſs of the creature, when left to itſelf. God left ſome of the angels to themſelves, and they turned devils; he left innocent Adam to himſelf, and he turned apoſtate. O the need of continual ſupplies of grace! There was no bent and inclination to evil naturally in them; but in us there is a natural propenſity to turn from God. What need have we then to cry, *Lead us not into temptation?* What need of continual dependence upon the Lord?

2. Of the hopeleſſneſs of ſalvation by works. That was the way which man was firſt ſet on, and that is the way which man naturally is ſet to follow unto this day. But what hope can there be that way? Adam was able to work for life, having ſufficient ſtrength laid to his hand, and yet he miſcarried in it: How can it proſper in our hands, who are without ſtrength, and whoſe work-arm is broken? He had leſs to do than we have now; only perfect obedience was required of him at firſt: but of us now is required not only perfect obedience, but ſatisfaction for ſin done. We

have more work, and leſs ſtrength, than Adam had. When he fell a-working for heaven, which work was marred in his hand, it may juſtly make us to deſpair of ſalvation that way. He could not ſtand: how ſhall we that are fallen, raiſe up ourſelves? How unlikely is it, that ſelf-deſtroyers ſhall be their own ſaviours?

USE II. Here is a watchword which we ought never to forget.

1. Watch and pray, that ye enter not into temptation. The devil ſtill goes about ſeeking whom he may devour. No ſtate, while ye are here, can ſecure you from temptation. Though ye be in a ſtate of friendſhip with God, he will attack you. No place, though a paradiſe, can protect you. He has malice enough to drive you to the greateſt ſins; ſubtilty and long experience to manage the temptation, ſo as it may beſt take. Do not parley with temptation: liſtening to the tempter may bring on doubting, doubting will bring on diſbelieving, and diſbelieving will bring on full compliance. O therefore watch!

2. Take heed of forgetting the covenant of your God. When men loſe the ſenſe of the bond of the covenant, they cannot long forbear the breaking of it. We ſee this in Adam our father, and we may ſee it daily in mens perſonal covenants, and the national covenants theſe lands are under the bonds of. The impreſſion of them is worn off, and ſo the duties of them are caſt behind mens backs. No wonder that this is the ſin of the land, and of particular perſons, ſeeing we are all children of the great covenant-tranſgreſſor Adam.

USE III. Laſtly, here is a demonſtration of

the abſolute neceſſity of being united to the Second Adam, who kept the ſecond covenant, and thereby fulfilled the demands of the firſt covenant. See your abſolute need of him; prize him, and flee to him by faith. Behold him with an eye of faith, who has repaired the breach. The firſt Adam broke the firſt covenant, by eating of the fruit of the forbidden tree; Chriſt has repaired the breach, by hanging on a tree, and bearing the curſe, for his people. Adam's prepoſterous love to his wife made him ſin *: Chriſt's love to his ſpouſe made him ſuffer and ſatisfy. In a garden Adam ſinned, and therefore in a garden Chriſt was buried. Eating ruined man, and by eating he is ſaved again. By eating the forbidden fruit all died: and by eating Chriſt's fleſh and drinking his blood by faith, the ſoul gets life again, John vi. 57. O then have recourſe to Chriſt; and thus ſhall you be ſaved from the ruins of the fall, and have an intereſt in the covenant made with Chriſt, the condition of which being already fulfilled by him, can never be broken, or they who are once in it, ever fall out of it again.

* Whether Adam ſinned out of love to his wife, is a queſtion that has been agitated among divines. A ſatisfactory ſolution of it may be ſeen in Witſius's Œconomy, &c. book i. chap. 8. § 9.

A VIEW OF THE COVENANT OF WORKS FROM THE SACRED RECORDS.

PART III.

Of the Imputation of Adam's first Sin to his Posterity.

ROMANS v. 19.

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

YE have heard of the making of the original contract betwixt God and man, the covenant of works, as also of the breaking of it by our father Adam. This text shews our concern in the breach of that covenant; and it is necessary we be sensible of it, that we be not eternally ruined thereby, but being convinced of that debt lying on our head, may flee to and

make uſe of the great Surety for removing it from us.

In this chapter, verſe 14. the apoſtle ſhews Adam to have been a figure or type of Chriſt; and from ver. 12. and downwards he inſtitutes a compariſon betwixt theſe two, the common heads and repreſentatives of mankind, though Chriſt's repreſentation is not ſo extenſive as Adam's: but each of them repreſented his ſeed; Adam his natural ſeed; and Chriſt all his ſpiritual elect ſeed. Adam by his diſobedience broke the firſt covenant; Chriſt by his obedience to the death fulfilled the ſecond covenant. The diſobedience of the one brings condemnation and death on thoſe that are his; the obedience of the other brings juſtification and life to all that are his. The reaſon of both is given in the text; namely, That by the one all his are made ſinners, and ſinners are juſtly condemned and die: by the other all his are made righteous, and the righteous muſt, according to the covenant, be juſtified and live.

So the text is a compariſon made betwixt the effect of Adam's diſobedience and the effect of Chriſt's obedience. The clauſes are quite contrary the one to the other, as light and darkneſs; and ſo are the effects redounding from them to thoſe who are reſpectively affected by them. The former makes men ſinners, the latter makes men righteous. 'Tis the former that concerns our preſent purpoſe: *By one man's diſobedience many were made ſinners.* Where conſider,

1. The malignant cauſe, to which all evil among men is owing; *one man's diſobedience.* This is the impure fountain of all, the original of all evils. Here two things muſt be cleared, (1.) Who

that one man was. Who, but Adam, the firſt man? Him the apoſtle had expreſsly named, ver. 14. as the great tranſgreſſor, the head of the rebellion, the fountain of ſin, oppoſed to Chriſt Jeſus as the fountain of righteouſneſs; and unto him our text in the Greek expreſsly points, which ſaith not ſimply, *δι ἑνὸς ἀνθρώπου*, *By one man*, &c. but *διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου*, *by that one man's diſobedience*, that man Adam whom he had mentioned before. (2.) What that diſobedience was. No queſtion but Adam was guilty of many acts of diſobedience through the whole courſe of his life after his fall: but the text ſpeaks of this diſobedience emphatically, and as ſuch by way of eminency, *that diſobedience*, plainly referring to the firſt ſin of Adam. That was the ſin which firſt broke into the world, and opened the ſluice to death, verſe 12.; *the* tranſgreſſion of Adam, *ἡ παραβάσις Ἀδάμ*, ver. 14.; *that* offence or fall, ver. 15. So then this diſobedience is Adam's breaking of the covenant of works, by his eating of the forbidden fruit. The tranſgreſſion of Adam was his tranſgreſſing of the covenant, which ſet him the bounds he was to keep within, on pain of death, Rom. v. 14. compared with Hoſ. vi. 7. He ſet off in a courſe of covenant-obedience running for the prize; but he ſtumbled and fell in breaking of the covenant. Though he was a ſon by creation, he was God's hired ſervant by covenant; but by diſobedience to his Maſter he broke the covenant.

2. The anſwerable effect: *Many were made ſinners*. The poiſonous fountain being opened, the waters kill where-ever they come. Here alſo two things are to be cleared. (1.) Who theſe *many* are.

Even the *all* mentioned ver. 12. All Adam's natural ſeed comprehended with him in the firſt covenant, as the *many* made righteous are all Chriſt's ſpiritual ſeed, comprehended with him in the ſecond covenant. But the apoſtle uſes the term *many* here, though *all* are meant, not only becauſe *all* are *many*: but becauſe *one man*, viz. the man Chriſt, is excepted: ſo, in ſtrict propriety of ſpeech, Adam's diſobedience did not touch *all men* ſimply, but *many*, there being one man excepted: and alſo becauſe the ſcope of the apoſtle here is to ſhew that many ſhall be made righteous by the obedience of one; to prove which, proceeding on that principle, That the deed of one may be imputed to many, he inſtanceth in Adam's diſobedience, who being one man, yet his deed was imputed to many; and he being a type or figure of Chriſt in that reſpect, it plainly follows, that as by his diſobedience many were made ſinners, ſo by the obedience of Chriſt ſhall many be made righteous. (2.) How by Adam's diſobedience they were made ſinners. There are but three ways how by the ſin of another we may be made ſinners. [1.] By adopting it through conſent and approbation: ſo Ahab was the murderer of Naboth, though not he, but the magiſtrates of Jezreel did the deed, 1 Kings xxi. 19. But this is not the way we are made ſinners by Adam's diſobedience: for infants, and many in the world who never heard of Adam or his ſin, and therefore are incapable of adopting it at that rate, are yet made ſinners by it. Or [2.] By imitation, as Pelagians would have it. So indeed one may be made a ſinner by imitating of ſinners. But this cannot be it neither in this caſe: 1.) Becauſe infants, who are not capable of imitation, are in-

volved here as well as others, Rom. v. 14. where *death* is ſaid to *reign over thoſe who had not ſinned after the ſimilitude of Adam's tranſgreſſion.* So alſo are Pagans included here, who know nothing of the copy that Adam caſt us. 2.) Becauſe we are made ſinners by Adam's diſobedience, as we are made righteous by Chriſt's obedience. But it is not by imitation, but imputation of Chriſt's obedience we are made righteous: Therefore it cannot be that we are made ſinners by imitation of Adam's ſin. 3.) All men of all ages, ſexes, conditions, &c. are made ſinners. But it is incredible, that, if imitation were the way, there ſhould never have been ſo much as one mere man, to refuſe to imitate the ruining example. Therefore, [3.] It neceſſarily follows, that we are thereby made ſinners by imputation: even as we are made righteous by Chriſt's obedience, the ſame being reckoned our obedience, though not done by us in our own perſons. We are not only made liable to puniſhment by this diſobedience, but we are made ſinners by it. Not only is the guilt ours, but the fault is ours: we not only die in Adam, 1 Cor. xv. 22. but we ſinned in him as our federal head, Rom. v. 12.; we broke the covenant in him; that breach in law reckoning is ours, and is reckoned ours, becauſe it is ours by virtue of our being one with him in his loins as our natural and federal head.

The text affords the following doctrine, plainly founded upon it.

Adam's ſin in breaking the covenant of works, is the ſin of his poſterity.

DOCT. *Adam's breaking of the covenant of*

works, by his eating of the forbidden fruit, is our ſin, our breaking of it, as well as his.

For the illuſtration of this doctrine, I ſhall,

I. Conſider the extent of this ſin which is ours.

II. Shew how Adam's ſin of breaking the covenant of works is our ſin, our breaking it.

III. Evince the truth of the doctrine, and prove the imputation of Adam's firſt ſin, the ſin of breaking the covenant of works, by eating the forbidden fruit, to his poſterity.

IV. Shew the ground and reaſon why this firſt ſin is ours.

V. Laſtly, Improve the ſubject.

Of the extent of the firſt ſin, which is ours.

I. I. ſhall conſider the extent of this ſin which is ours. There is a twofold breaking of the covenant of works.

1. There is a private and perſonal breaking of it by ſuch perſons as are ſtill under it. And thus it is to this day broken every day; John vii. 19. *Did not Moſes give you the law*, ſaid Chriſt to the Jews, *and yet none of you keepeth the law?* Let none imagine, that the covenant of works being broken by Adam, was laid by as an uſeleſs thing, which men were no more concerned in. It is true, it is no more uſeful now as a way to ſalvation and happineſs: but that is not from itſelf, but from man's weakneſs, whoſe weak head, heart, and legs, cannot ſerve him to walk in ſo high a way to heaven, from which he fell down headlong before in Adam, and received ſuch a

bruiſe as made him quite incapable for it after. But the covenant itſelf ſtands firm ſtill in all the parts of it. The promiſe of it ſtill ſtands to perfect obedience, which now takes in ſuffering as well as doing: as appears from what paſſed between our Lord and a certain lawyer, Luke x. 27. 28. The lawyer had put the queſtion to him, *Maſter, what ſhall I do to inherit eternal life?* Our Lord anſwered, *What is written in the law? how readeſt thou?* The lawyer having replied, *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as thyſelf*: our Lord thereupon ſaid, *Thou haſt anſwered right: this do, and thou ſhalt live.* So that if any could anſwer the demands of this covenant, he ſhould have the promiſed life. The threatening of it ſtands firm as mountains of braſs, that without ſatisfying of it by one's ſelf or ſurety, none ſhall eſcape: For *without ſhedding of blood is no remiſſion*, Heb. ix. 22. and God *will by no means clear the guilty*, Exod. xxxiv. 7. The commands of the covenant are in as full vigour as ever; for the breaking of a law can never take away the binding force and authority of it; ſo that it demands perfect obedience of all that are under it, with as much authority ſtill as ever it did of Adam, Rom. iii. 19. For *what things ſoever the law ſaith, it ſaith to them that are under the law.* And all men continue under it, till they be ingrafted into Chriſt, be dead to it, and married to Chriſt, Rom. vi. 14. Wherefore all ye Chriſtleſs ſinners are under it, and are breaking it every day, in every thought, word, and action of yours; and ſo the curſe of it is raining down upon you inceſ-

ſantly, Gal. iii. 10. *Curſed is every one that continueth not in all things which are written in the book of the law to do them.* John iii. 36. *He that believeth not —, the wrath of God abideth on him* *.

Some of you ſtand off from the ſacrament of the Lord's ſupper, and from perſonal covenanting with God in embracing of the covenant of grace, and think ye do wiſely to hold your necks out of the yoke of a covenant with God. But, poor ſoul, thou art hard and faſt under covenant to God, the covenant of works, by which thou art bound to perfect obedience, under the pain of God's curſe; and every ſin of thine is covenant-breaking with God, laying thee under the curſe of the covenant. So all this wiſdom of yours amounts to a holding faſt of the covenant of death, and refuſing a covenant of life. But this breaking of the covenant of works, by violating the commands of it now, is not what we aim at.

2. There was a public breaking of it by Adam the father of all mankind, ſtanding as the repreſentative of his poſterity. This breach was made in paradiſe, where Adam broke the covenant by eating the forbidden fruit. And even this is our ſin, and breaking of the covenant, viz. the firſt breaking of it is ours, and brings us under guilt.

The extent of this breach of the covenant may be conſidered two ways; in reference to the perſons to whom the guilt of it reaches, whoſe ſin it becomes; and in reference to the ſin itſelf.

1*ſt*, The extent of this ſin may be conſidered in

* The reader will ſee many pertinent obſervations on this ſubject in Witſius's Oeconomy of the covenants, book i. chap. 9. *paſſim*.

reference to the perſons to whom the guilt of it reaches, whoſe ſin it becomes. And thus we ſay,

(1.) It extended not to the man Chriſt. Adam's breaking of the covenant was not his: he ſinned not in Adam, as the reſt of mankind did: Though he was born of a woman, he was born ſinleſs: Hence the angel ſaid unto the virgin Mary,—*That holy thing which ſhall be born of thee, ſhall be called the Son of God*, Luke i. 35. And Heb. vii. 26. he is ſaid to be *holy, harmleſs, undefiled*, and *ſeparate from ſinners*. He came *to deſtroy the works of the devil*, 1 John iii. 8. and *to take away ſin*, John i. 29. which he could not have been fit for, if he himſelf had been one of the ſinful multitude. If he had needed a ſacrifice for himſelf, he could not have been an atoning ſacrifice for us.

He was indeed a ſon of Adam, as appears from his genealogy brought up to Adam, Luke iii. And it was neceſſary he ſhould be ſo, that he might be our near kinſman, to redeem us; that man's ſins might be expiated by man's ſufferings, and ſo juſtice might be ſatisfied of the ſame nature that ſinned. But Adam was not the man Chriſt's federal head, nor was he comprehended with him in the covenant of works; foraſmuch as he did not come of Adam in virtue of the bleſſing of fruitfulneſs given to the man and woman before the fall, but was the ſeed of the woman only, born by virtue of a ſpiritual promiſe made after the breach of the covenant of works. So the breach of that covenant could not be imputed to him, or counted his, by virtue of his relation to Adam.

Nay, he is another public perſon, as the firſt Adam was; the federal head in the ſecond cove-

nant, erected to repair the ruins made by the breach of the firſt: and ſo he is called *the Second Adam*, and is repreſented as the antitype to the firſt Adam, Rom. v. 14. unto whom the firſt Adam, having miſmanaged his own headſhip, did as a private perſon commit himſelf for ſalvation, being in a myſtical union by faith joined to Jeſus Chriſt, as the quickening Head in the ſecond covenant. But,

(2) It extended to all mankind beſides Chriſt, without exception of any one from the firſt ſon and daughter of Adam, to the laſt child that ſhall be born into the world, 1 Cor. xv. 22.—*In Adam all die.* It is the common portion of all the children of our father's family, from the oldeſt to the youngeſt; the common inheritance of the whole tribe of Adam, from the leaſt to the greateſt. The man a hundred years old may ſay, It is my ſin; and the child at its firſt moving in the womb may ſay, It is mine. The guilt of it is removed indeed from believers upon their union with Chriſt; but once it lay upon them to condemnation alſo, as it ſtill lies on all unregenerate perſons, Rom. v. 18.—*By the offence of one judgement came upon all men to condemnation.*—The ſaints in heaven are ſinging glory to him who waſhed them from it in his own blood, and the damned in hell are lying, and will lie for ever under the weight of it.

2*dly*, The extent of this ſin may be conſidered in reference to the ſin itſelf. There is ſomething in this ſin peculiar to Adam's perſon, in ſo far as though the whole maſs of mankind was concerned in it, yet there was this difference betwixt Adam and his poſterity, that he was the repreſentative, they were the party repreſented; he ſinned this ſin in his own perſon, they only

in him; and consequently he ruined not himself only, but all the world by it; they ruined themselves only by it. Wherefore, setting aside what was in this sin peculiar to Adam as the head of the covenant otherwise,

This sin of breaking the covenant of works is our sin in the whole compass and extent of it. We must look back to the state of innocence, and behold the human nature adorned with the glorious image of God in our father Adam, and us in his loins, taken into covenant with God, a covenant of life upon condition of perfect obedience, which we in him were able to give, and fenced with a threatening of death, which we were not liable to before we sinned. And we must consider with sorrow of heart, how we broke that covenant in Adam; and with bitter repentance, shame, and self-loathing, lament over the eating of that forbidden fruit, and all the ingredients of it, our horrid unbelief, pride, ambition, presumption, and bold curiosity, our monstrous ingratitude, &c. The fearful aggravations of it must accent our lamentation, that it was in the state of righteousness of our nature the fact was committed, how small and sorry an object was the covenant broken for, a thing though small yet sacred, the place where, the time when, and the direful effects and consequents of it on ourselves. And we must apply to the Head of the second covenant for our reparation, pardon, and reconciliation with God.

Vain men who have never been deeply convinced of sin by the working of the Spirit on their hearts, but measure their religion more by their corrupt reason than God's word, will be apt to

look on theſe things as idle tales, and to ſay in their hearts, Would to God we may mourn for our own ſins, the ſins that we ourſelves have been guilty of. Alas, Sirs, that ſin, with all the ingredients and aggravations of it, as is ſaid, is as really your own ſin, as the lies ye have made with your own tongue, the profane oaths ye have ſworn, &c. Rom. v. 12. 19. *By one man's ſin death entered into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned.—By one man's diſobedience many were made ſinners.* And if it be not forgiven you, through the atoning blood of Chriſt, it will ſink you into hell; and we know no ſins that are forgiven but they are repented of expreſsly, if known, and virtually if unknown. We find David mourning over it, Pſal. li. 5. *Behold, I was ſhapen in iniquity; and in ſin did my mother conceive me.* And ſo ought all of us to mourn over it every day of our life, and have recourſe to the blood of Jeſus for pardon of it.——And I ſhall ſhew,

How Adam's ſin, in breaking the covenant of works, is the ſin of his poſterity.

II. How Adam's ſin of breaking the covenant of works is our ſin, our breaking it.

1. It is really ours in itſelf. It is not ours in its effects only, as a father's ſin in riotouſly ſpending his eſtate, reaches his whole family, reducing them to poverty and want. Though the effects of that riotous ſpending, the poverty, miſery, and want, be theirs; yet the riotous ſpending is the father's only. But ſo is it not in this caſe. It is true, the effects of it, the ſinful and penal evils following this ſin, are ours; we ſee

them, we feel them, and the moſt ſtupid groan under them; but the ſin itſelf is ours too. And,

(1.) The guilt of it is ours, Rom. v. 18.—*By the offence of one judgement came upon all men to condemnation*; that is, the guilt of ſin, whereby the ſoul is bound over to God's wrath, by virtue of the ſanction of the law. Thus that word is uſed frequently in the ſcripture; as appears from John iii. 18.—*He that believeth not, is condemned already.* Rom. viii. 1.—*There is no condemnation to them that are in Chriſt Jeſus*: though it is often miſtaken for what we call damnation, by which is underſtood the full execution of the law's ſentence after death. So the guilt of the eating of the forbidden fruit lies on all men naturally as their guilt; though but one man's mouth taſted it, the guilt of the crime ſeizes all men. Every man is bound over to God's wrath for it, till the Lord Jeſus, by an application of his blood to the ſoul, looſe the cords of death.

(2.) The fault of it is ours, Rom. v. 1.—*All have ſinned*, namely, in Adam. The fault lies in its contrariety to the holy commandment; this made it a faulty deed, a criminal action, a ſin againſt God: and as ſuch it is ours. We in Adam tranſgreſſed the law, broke through the hedge, and ſo broke the covenant. If the fault were not ours, a holy God would never puniſh us for it: but certain it is, that he does puniſh the children of Adam for it, Rom. v. 14. *Death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion.* It is true indeed, God may puniſh one that is not really faulty, for the fault of another, if he do voluntarily ſubſtitute himſelf in

the room of the faulty, having a full power ſo to diſpoſe of himſelf; and that was the caſe of Chriſt the Mediator: but that cannot be pretended to be our caſe with reſpect to Adam's ſin.

(3.) The ſtain and blot of it is ours. The whole nature of man was tainted with it, vitiated, and blackened, and, through defilement and loathſomeneſs thereby, rendered incapable of and quite unfit for communion with God, Gen. iii. 24. This ſin defiled the whole maſs of man's nature, from our father Adam going thro' all his poſterity, like leaven through the whole lump, 1 Cor. xv. 22. *In Adam all die;* their ſouls die ſpiritually; his whole race by this ſin became as dead carcaſes.

Thus Adam's ſin, in itſelf, is really ours.

2. It is ours in law-reckoning; God imputes it to us, charges it upon us all once, in our natural ſtate; though whenever a ſoul believes in Chriſt, it is diſimputed to that ſoul: Rom. viii. 1. *There is now no condemnation to them that are in Chriſt Jeſus.* But, by a ſentence paſſed in the court of heaven, all mankind are decerned ſinners, tranſgreſſors of the law, guilty of the firſt ſin, and therefore liable to death, the penalty of the covenant, Rom. v. 12. 19.—*All have ſinned.—By one man's diſobedience many were made ſinners.* And foraſmuch as the judgement of God is according to truth, the matter muſt ſtand in itſelf, as it is found in that law-reckoning: that is to ſay, becauſe we are really ſinners in Adam, therefore we are reckoned in law to be ſo. So that the imputation of Adam's ſin to us, neceſſarily preſuppoſes its being really ours.

Proof of the imputation of Adam's first sin to his posterity.

III. I shall evince the truth of the doctrine, and prove the imputation of Adam's first sin, the sin of breaking the covenant of works, by eating the forbidden fruit, to his posterity.

1. The scripture plainly teacheth, that all sinned in Adam, and were made sinners by his first sin, which was the breaking of the covenant of works, by eating the fruit of the forbidden tree, Rom. v. 12. 19. both forecited. Where it is to be remarked, (1.) That the apostle speaks of the first sin in both texts: for as in the 19th verse he calls it *that disobedience;* so in ver. 12 *the* or *that sin*, by way of eminency, as ver. 14. 15. in opposition to *that obedience*, by way of eminency, ver. 19. whereas speaking of sin in general, ver. 13. he calls it simply *sin*. Besides, he speaks of *that* sin, by which death entered into the world; As by one man that sin entered into the world, and by that sin death: but it is evident, that it was by the first sin that death entered into the world: Therefore all sinned in Adam in breaking the covenant of works. This also is clear from the scope of this chapter, which is to account for the justification of sinners by the obedience of Christ, which the apostle does by shewing that Christ died in our room and stead, ver. 7.—11. And he sums up the whole matter in this conclusion, ver. 12.—*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;* and this conclusion he afterwards enlarges upon. The words, it is plain, must have something understood, to make up the sense;

and I conceive it is this: *Wherefore* IT IS *even as by one man that ſin entered into the world*, &c. *i. e.* The matter of the juſtification of a ſinner before God lies even as the condemnation and death of ſinners by that ſin of one man, &c. (2.) That the apoſtle determines all men to have ſinned that ſin. *For that*, or *in whom* * (as Mark ii. 4.) all have ſinned. But that this is the ſenſe, however the words be rendered, appears, if it is conſidered, [1.] That death entered into the world by that ſin, and ſo paſſed on all men: but, according to the apoſtle, it could not paſs on all men for that ſin, but for that all were the ſinners; for where death comes, ſin muſt needs be before; by the rule of juſtice no man can die for a ſin he is not guilty of. [2.] If all ſinned, infants ſinned too: but infants are not capable of having ſinned otherwiſe than in Adam. The apoſtle teaches very plainly, that infants are comprehended in theſe all, and that they ſinned, ver. 14. *that had not ſinned after the ſimilitude of Adam's tranſgreſſion*, which clearly bears them to have ſinned another way. (3.) By that ſin we were *conſtituted* or *made ſinners*, ver. 19. not by conſent and approbation, nor by imitation, but by imputation, as was argued before; and conſequently, ſince the judgement of God is according to truth, we ſinned that ſin.

2. All are under the guilt of that ſin in Adam, 'til it be removed in juſtification by faith in Jeſus Chriſt: they are, by virtue of that ſin, bound over to death, and the eternal wrath of God. This the ſcripture teaches evidently, 1 Cor. xv. 22.

* In Greek ἐφ' ᾧ. The reader may ſee the different ways of rendering theſe words in Witſius's Oeconomy of the covenants, book i. chap. 8 § 32.

In Adam all die. But how can they die in him, if they did not sin in him? Rom. v. 12. *By one man——death passed upon all.* Sin then behoved in the first place by him to pass on all: ver. 15. *Through the offence of one many be dead.* That offence therefore behoved to be their offence, ver. 18. *By the offence of one,* IT WAS (viz. the offence) *upon all men unto condemnation,* i. e. the guilt of eternal wrath: but how could they be condemned by a holy and just God for an offence that was not their offence, it being undeniable that they did not substitute themselves, nor were they substituted by another, in the room of the offender? When the apostle tells us, that *there is therefore* NOW *no condemnation to them that are in Christ Jesus,* Rom. viii. 1. does he not plainly teach us, (1.) That all who are not in Christ, are under condemnation, whoever they be, whether guilty of actual sin in their own persons, or not, as infants and idiots? (2.) That even such as are *now* in Christ, were under condemnation, all along while they were not in him? Let men take a view of our guilty state in Adam, that wrath which by nature we stand adjudged to, Eph. ii. 3. which the scripture plainly teaches; and then consider the holy, just nature of God; they shall be obliged to own, that we sinned in Adam, and that his sin is ours as well as his, and that that wrath on that account is just. But corrupt unsubdued nature first frames to itself a notion of God's justice, according to its own principles, and then rejects this imputation as inconsistent therewith, and then puts a sense on clear scripture-texts agreeable to its preconceived notions.

3. The universal depravation and corruption

of human nature is a glaring evidence of this. Man is now deſpoiled of his primitive glory and integrity, the image of God, the rectitude of his nature, with which he was created: and inſtead of it, his whole nature is corrupted; there is in it a bent and propenſity to evil. His mind is darkened, his will perverſe, his affections altogether diſorderly. He is born in this caſe, corruption is woven into his nature from the time he has a being in the womb; Job xiv. 4. *Who can bring a clean thing out of an unclean? not one.* John iii. 6. *That which is born of the fleſh, is fleſh.* Gen. vi. 5.—*Every imagination of the thoughts of man's heart is only evil continually.* Pſal. li. 5. *Behold, I was ſhapen in iniquity; and in ſin did my mother conceive me.* There is a neceſſity of regeneration; without a man be born again, he is ruined for ever, John iii. 3. He is naturally dead in ſin, he muſt be raiſed from death; he is ſo married, that he muſt be new-made, created to good works; elſe he will lie for ever void of ſpiritual life, utterly unable to do any thing but ſin, Eph. ii. 5. 10. Such a nature, and ſuch a frame of ſoul, is a ſin, a fountain of ſin. But without queſtion it is a miſery too, and the greateſt of miſeries human nature is capable of, as ſetting men at the greateſt diſtance from God, the chief good: Therefore it muſt be concluded to be a puniſhment of ſin too, and of ſome ſin previous to it, which can be none elſe but Adam's firſt ſin. And that ſin muſt be our ſin, the ſin of all mankind, ſince it is puniſhed at this fearful rate in us and all mankind. It is not poſſible to account for the juſtice of this diſpenſation otherwiſe. It was inconſiſtent with the nature of God to have created man in this caſe; yet thus we are from the time

we have a being as men. Is this from the Creator otherwise than as a punishment of sin? Must it not be from ourselves, (Hos. xiii. 9. *O Israel, thou hast destroyed thyself*), as the authors of our misery, by sinning against God, namely, sinning this sin, for no other can have place here? The law of natural generation without this will not salve the matter: for so justice would have required either the stopping of generation, or else that even corrupt Adam should not have generated corrupt children. 'Tis within the compass of Omnipotency, though not the compass of created power, to bring a clean thing out of an unclean, as was done in the case of the man Christ: otherwise the greatest misery and punishment, which might have been averted, is inflicted upon mankind without any fault of theirs; which is more than absurd.

4. Though men venture to deny sin in infants, who are without question incapable of actual sinning in their own persons, Rom. v. 14. & ix. 11. yet it is undeniable they are liable to misery, pains, sickness, and die as well as those who are grown persons. The groans and tears of parents over the cradles, the moans and distress of poor harmless babes, the graves of the smallest size in the church-yard, are demonstrations of these. Yea, look to the old world swept away with the flood, and there you will see the infants drowned with the sinners of a hundred years old. Look to the overthrow of Sodom, and you will see them burnt in the fire from heaven with the lustful parents that begot them. Look to Jerusalem when it was destroyed, and there you will see them pining to death by famine, with the aged

ſinners. Then look up to heaven, and behold a holy, juſt God, who ſent on theſe plagues, and conſider if it be conſiſtent with his holy nature to treat innocent ſinleſs perſons at that rate. And after all look into your Bible, and you will ſee how God is juſtified in all theſe. There you will ſee the threatening of death annexed to the ſin of breaking the covenant of works, Gen. iii. 17. and ſeeing it executed upon them, ye muſt needs conclude they are guilty. There you find *death paſſes on all, for that all have ſinned*, Rom. v. 12. *reigns over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion*, ver. 14. and thence you muſt conclude them ſinners. There it appears, that *the wages of ſin is death*, Rom. vi. 23.: they receive the wages, they muſt have then wrought the work of ſin; not in their own perſons ſurely, for they were not capable; therefore they ſinned in Adam. As for the corruption of their nature, it juſtifies this procedure indeed; but yet the propagation of it to them, is owing to this firſt ſin: and the diſpenſation of God in that matter muſt be juſtified, by their guilt of that ſin.

5. *Laſtly*, The compariſon ſtated in ſcripture betwixt Chriſt and Adam, plainly evinceth this. The apoſtle, Rom. v. 14. tells us that Adam was a type or figure of Chriſt; and 1 Cor. xv. 45. he calls the one the *firſt Adam*, the other the *laſt Adam*. Whence it appears, that as Chriſt was the federal head in the covenant of grace; ſo Adam was the federal head in the covenant of works. Whence we may gather,

(1.) That as Chriſt, in his obedience and death, ſtood not as a private perſon, but what he did and ſuffered, he did and ſuffered as a public perſon, to be imputed to all his ſpiritual ſeed, 2 Cor. v. 21.

For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him; so Adam sinning, and breaking the covenant of works, did what he did, not as a private man, whose guilt remains with himself, but as a public person, whose deed was to be imputed to all his posterity, or natural seed, Rom. v. 18.—*By the offence of one judgment came upon all men to condemnation.*

(2.) That since Adam was eventually a head of destruction and ruin to all his seed, and Christ a head of reparation and salvation to all that were his seed of the shipwrecked multitude, 1 Cor. xv. 22. *For as in Adam all die, even so in Christ shall all be made alive;* then as God laid on Christ the iniquities of all that are his, making them to meet on him, Is. liii. 6. so Adam's sin was from him diffused, and came upon all that were his, Rom. v. 12.: for the one was to repair those whom the other had destroyed; to pay their debts which they had been involved in by the other.

(3.) As believers obeyed and satisfied in Christ their head in the second covenant, so all men sinned in Adam their head in the first covenant. The former is the doctrine of the scripture. *The righteousness of the law was fusillled in them*, Rom. viii. 4. They were *crucified with him*, Gal. ii. 20.; which further appears, in that they were *raised up, and set in heaven in him*, Eph. ii. 6. Hence the latter is established: We *broke* the law in Adam, and sinned against God in him.

(4.) *Lastly*, As we are made righteous by the obedience of Christ; so we are made sinners by the disobedience of Adam. So says the text. But we are made righteous by the obedience of Christ

imputed to us, therefore we are made ſinners through the diſobedience of Adam imputed to us. Chriſt's righteouſneſs is really ours, not in its effects only, but in itſelf, being that very righteouſneſs on which we are acquitted and juſtified: So Adam's ſin is really ours, not in its effects only, but in itſelf, being that upon which we are all by nature condemned perſons, Rom. v. 18. As ſoon as we have a ſpiritual being in Chriſt, and are united to him by his Spirit and by faith, ſo ſoon is Chriſt's righteouſneſs ours: and as ſoon as we have a natural being as children of Adam, Adam's ſin is ours.

So much for the proof of this doctrine, That Adam's firſt ſin, the ſin of breaking the covenant of works, by eating the forbidden fruit, is our ſin, our breaking of it, or is imputed to his poſterity.

The ground and reaſon of the imputation of Adam's firſt ſin to his poſterity.

IV. I ſhall ſhew the ground and reaſon why Adam's firſt ſin, or breaking of the covenant of works, is our ſin, our breaking of it. This is the foundation of the imputation of that ſin to us, and lies in theſe two things jointly.

1. He was our natural or ſeminal head, the natural root of all mankind, Acts xvii. 26. God ſet up the human nature in him pure and undefiled, bleſſed him with fruitfulneſs, Gen. i. 28. and from him all mankind derive their pedigree. So that as Levi being in the loins of Abraham, when Melchiſedek met him, paid tithes in Abraham, Heb. vii. 9. 10. ſo we being in the loins of

Adam, when the tempter met him, sinned and broke the covenant in him. But,

2. Which is the main thing, He was our federal head in the covenant of works, our representative in that bargain. There was a proper covenant betwixt God and Adam; and in it Adam was not considered as a private person, but stood as the head of all mankind in it, acting for himself and for his posterity whom he represented; even as the second Adam in the covenant of grace. And thus his sin was ours. Even as Abraham having the covenant made with him, was the federal as well as natural head of Levi, being the covenant-head of the Jewish nation; and therefore Levi in his loins is reckoned to have paid tithes to Melchisedek.

The sum of the matter lies here: All mankind being originally one in Adam, were made legally one in him and with him, by the covenant of works entered into with Adam, as the head of all mankind, constituted by God himself, the infinitely-wise and absolute Lord of all the creatures. By the bond of the covenant superadded to the natural tie betwixt him and us, we were made one with him, to all the purposes of the covenant. And being thus one with him, his sin in breaking of the covenant was ours as well as his. The being of this covenant I have already proved, and have also accounted for the equity and justice of this dispensation.

The doctrine of the imputation of Adam's first sin to his posterity, applied.

Use I. This truth serves to discover, and set before your eyes,

1. The malignant nature of ſin. 'Tis an infectious vapour, a plague, a peſt to mankind, of a killing nature, where-ever it comes. One ſinner of mankind infected the whole race; one morſel of that leaven leavened the whole nature of man. 'Tis the ſpiritual peſtilence in the world, that makes more ſpiritual havock than fire and ſword; an emblem of which God is giving this day in France by a bodily peſtilence, with which alſo he is threatening theſe nations *. 'Tis Solomon's obſervation, That *one ſinner deſtroyeth much good*, Eccl. ix. 18. This is emphatically repreſented to us in the caſe of Adam, and often in the caſe of many particular ſinners among us, whoſe ſphere of activity is more narrow; but O what deſtruction do they make within their bounds! This malignity of it appears,

(1.) In its ſpreading from the ſinner to all that are concerned in him, deſtroying and breaking down like a flood where it comes. The peace and purity of the whole world was marred by Adam's ſin; and the peace and purity of leſſer ſocieties is ſtill marred with the ſins of others. Heb. xii. 15. The apoſtle exhorts Chriſtians to *look diligently, leſt any root of bitterneſs ſpringing up, trouble them, and thereby many be defiled.* How many ſuch roots of bitterneſs are ſprung up in our land, wherewith the peace and purity of church and ſtate are both marred together at this day! How many ſuch have ſprung up, and are ſtill ſpringing up among us, whoſe pangs of luſt mar the quiet of families, leave a blot on them, make the con-

* This part of the ſubject was preached in November 1721, at which time the plague raged in France. Happily Great Britain and Ireland eſcaped that dreadful ſcourge.

gregation a reproach, and to ſtink in the noſtrils of the ſober part of their neighbours!

(2.) In that when the ſinner is dead and gone, his ſin lives and works after him. 'Tis long ſince Adam died, but ſtill his ſin is working. Jeroboam ſinned ſo in his life, as that he opened ſuch a ſluice, as ran for ſeveral generations after he was ſilent in the grave. And thus do the ſins of many ſtill live and deſtroy much good, after they are gone. And therefore, beſides the particular judgement at death, there is a general judgement at the end of the world, where people muſt anſwer for the miſchief done by the current of their ſin in the world after they were gone out of it.

2. The awful and tremendous holy ſovereignty of God, whoſe judgements are always juſt, but often unſearchable. When one conſiders how God made the angels independent upon one another as to ſtanding and falling, but comprehended the whole race of mankind under one federal head; whom alſo, in the depth of his ſovereign wiſdom, he permitted to fall, when he could have held him up; ſo as all mankind are ruined in him: muſt we not cry out, *O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgements, and his ways paſt finding out!* Rom. xi. 33. The diſpenſation was juſt, he can do us no wrong; it was becoming the divine perfections, and deſigned for holy ends in the depth of wiſdom. But in the mean time, there is need of a holy humble ſpirit to adore the ſovereignty of it.

3. The impoſſibility of our obtaining ſalvation by the way of this covenant. What hopes can we have of living by doing, when it has miſ-

given in our head already, when we were fitted for working at another rate than we can pretend to be now? We have already broken that covenant, fallen under the penalty of it, the which we muſt needs diſcharge, before we can have acceſs to begin again on new ground, to look for life by keeping it better. And who of us is able to diſcharge that debt to the juſtice of God? *Therefore by the deeds of the law ſhall no fleſh be juſtified in his ſight*, Rom. iii. 20.

4. The glory of the contrivance of the ſecond covenant by the ever-bleſſed Trinity, and of the performance of it by the ſecond Adam in our nature. Look here and behold the neceſſity of it for our ſalvation: What could they have done for themſelves, who had ruined themſelves, and were brought into the world in a ſtate of condemnation? There was a neceſſity of the obedience and death of Chriſt in that caſe, Luke xxiv. 26. *Ought not Chriſt to have ſuffered theſe things?*—Behold the ſuitableneſs of it: Man was ruined by Adam's breaking the firſt covenant, and the remedy is provided by Chriſt's keeping the ſecond covenant.—Behold the perfection of it: It takes away not only this ſin, but all other ſins too. How ſtrong is the grace of Chriſt, that is able to ſtop the torrent of Adam's ſin, increaſed with innumerable perſonal ſins running with it in one channel? Rom. v. 16.

5. *Laſtly*, A notable confirmation of believers faith as to the imputation of Chriſt's righteouſneſs and death unto them, upon their embracing the covenant of grace. Is Adam's ſin ours by virtue of our union with him as the federal head in the covenant of works? Surely Chriſt's righ-

teouſneſs, obedience, and death, are no leſs ours in virtue of our union with Chriſt, the federal head in the ſecond covenant. That God who imputes the one to all mankind for condemnation, will much more impute the other to believers for juſtification.

USE II. This doctrine ſerves to ſtir up to ſeveral duties. And,

1. Be convinced of this ſin as your ſin. Take it home to yourſelves among the reſt of the pieces of guilt, chargeable upon you before the Lord. God charges it on all mankind as their ſin: all men therefore ought to charge it on themſelves, ſince he is the Amen, the faithful and true witneſs, and cannot charge any with guilt falſely or by miſtake. It is hard to convince men of this: but when the Spirit of the Lord comes to carry the work of conviction through, he will faſten this conviction on the conſcience among others: And how can one ſue for the pardon of that ſin which he will not admit the conviction of?

2. Confeſs and mourn over this ſin before the Lord. Be humbled under the ſenſe of it, and anxiouſly inquire how ye may be ſaved from it, and the wrath and curſe of God due to you for it. Conſider ſeriouſly how this debt is on your head by nature, how you are tranſgreſſors from the womb, breakers of covenant with God, fallen under the penalty of the covenant of works, by your not fulfilling the condition of it, but tranſgreſſing the covenant. Live no more unconcerned about it, but ſiſt your guilty conſciences in this point particularly before the Lord; and let that fear and ſorrow work in your ſouls on this head, that ought to be in the caſe of ſins committed by

you in your own perſons. I ſhall enforce this with ſome motives.

Motive 1. Conſider that it is really your ſin, by which you have offended God, broken his covenant, and made yourſelves liable to eternal wrath. And ſhall it not lie heavy on your ſpirits, that you have thus ſinned? Rom. v. 19. If it be really your ſin, your debt ye are involved in by the miſmanagement of your firſt father; can it be ſafe to be unconcerned about it, while a holy juſt God is the party ye have to do with?

Mot. 2. It is the fountain of all the ſins and miſeries that ever have been found with you. Ye are guilty before God of ſins of heart, lip, and life; theſe muſt ſometime be a terror to the ſoul. But whence did all this flow, but from your corrupt nature, averſe to all good, and prone to all evil? And whence had you that nature, but from the guilt of this ſin lying on you? Ye have been plunged in a gulf of miſeries: even from the womb to this day the clouds have been returning after the rain. Trace them to the ſpring-head, and you will find they all iſſue from this ſin. And what ſin can ye truly mourn over to purpoſe, if ye do not mourn over the fountain of all? What calls more loudly for repenting and mourning than this leading ſin?

Mot. 3. While the guilt of this ſin lies upon you, ye loſe all your labour in ſtriving to get the guilt of other ſins removed, or to get your lives reformed. That is but to ſhut the door while the grand thief is in the houſe; to labour to dry up the ſtreams, while ye are at no pains to get the poiſonous fountain ſtopt: the which is labour in vain. And 'tis the overlooking of this that is

the cauſe of the apoſtaſy of many who ſometimes have made ſuch a fair appearance; and is alſo the cauſe of the prevalence of a legal diſpoſition that is ſo much at this day among profeſſors.

Mot. 4. Laſtly, If ye get not the pardon of it, it will ruin you for ever, Rom. v. 18. Hereby ye are condemned; and a pardon only can reverſe the ſentence. Ye muſt then ſue out the pardon of it; and if you come to God on that errand, be ſure your ſouls will be humbled and broken within you for it.

And if ye would have your hearts duly affected with this ſin, (1.) Labour to lay aſide your carnal reaſonings, and believe God's word as the word of truth and righteouſneſs, which fixes this guilt on all mankind, and particularly on you. Theſe reaſonings in this matter are dangerous, and can tend to nothing but hardening the heart, and caſting diſhonour on God. (2.) How ye naturally trace the ſteps of Adam in his breaking of the covenant, ſo bearing fallen Adam's image moſt lively, as I ſhewed elſewhere *. The conſideration of this may ſerve to prove the fact upon us, while we do ſo readily fall into the ſame way again, as far as we have occaſion. (3.) Conſider the righteouſneſs of Chriſt, which is to be the ſame way imputed to all believers, and ſhall be imputed to you on your believing. There is a gift of righteouſneſs to be imputed, as well as that debt of ſin is charged upon you.

Laſtly, Let this ſtir you up to quit your hold of the firſt Adam and his covenant, and flee for life

* See Fourfold ſtate, ſtate ii. head 1. under the title, *That man's nature is corrupted.*

and ſalvation to the ſecond Adam in the ſecond covenant, uniting with him by faith. The offer of the goſpel is made to you: The Lord has made a grant of his Son as a quickening head to poor ſinners: Believe it, embrace the offer, accept heaven's gift; otherwiſe ye will be ruined not only by the breach of the firſt covenant, but by deſpiſing of the ſecond.

If ye be of thoſe to whom that iniquity is forgiven, ye will highly prize the ſecond Adam; for *unto them that believe he is precious*, 1 Pet. ii. 7. Ye will be holy and tender in your walk, the power of ſin being broken where the guilt is removed, Rom. viii. 1. Ye will be dead to the law, and denied to your own righteouſneſs, making Chriſt's fulfilling of the covenant your only plea for life and ſalvation, Matth. v. 3. Phil. iii. 3.

Thus far of the breach of the covenant of works, and the extent of it.

A

VIEW

OF THE

COVENANT OF WORKS

FROM THE

SACRED RECORDS.

PART IV.

The Condition of Men when under the broken Covenant of Works; and their dreadful State under the Curſe.

SECT. I.

The State of many Men under the broken Covenant of Works; who they are; the Effect of that Covenant upon them; and the Reaſons why ſo many continue under it.

GALATIANS iii. 10.

For as many as are of the works of the law, are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them.

HAving diſcourſed of the breaking of the covenant of works by all mankind in Adam, we are next to inquire into the ſtate and caſe

of ſinners under that broken covenant. And that the text ſhews to be a very lamentable and dangerous one. In a ſhipwreck, when the ſhip is daſhed in pieces upon a rock, how heavy is the caſe of the crew among the raging waves? The ſhip can no more carry them to the harbour, but failing them leaves them to the mercy of the waves. If one can get a broken plank to hold by, that is the greateſt ſafety there; but that doth often but hold in their miſerable lives for a little, till the paſſengers are ſwallowed up. Such, and unſpeakably worſe, is the caſe of ſinners under the broken covenant of works, which leaves them under the curſe, as we ſee in the text. In which we have,

1. The covenant-ſtate of ſome of mankind, yea, of many of them. They *are of the works of the law*: it is the ſame thing as to be of the law of works; that is, to be under the covenant of works. So *the works of the law* are oppoſed to *the hearing of faith*, Gal. iii. 2. that is, the law to the goſpel, the covenant of works to the covenant of grace. But the apoſtle in our text intimates their covenant-ſtate, by a phraſe which, in the firſt place, deſigns their habitual courſe and practice, viz. to ſeek life and ſalvation by the works of the law; but, in the next place, deſigns the covenant they are under, whereof their practice is a plain evidence. They are oppoſed to thoſe who are of faith, who, being under the covenant of grace, by faith look for life and ſalvation by Chriſt's works.

The phraſe, *As many as are of the works of the law*, imports, that there are others who are not under that covenant. In the ſcripture we read of

two covenants, Gal. iv. 24. Each of theſe have their children: and ſo the world is divided into two ſorts of men; ſome under the covenant of grace, others ſtill remaining under the covenant of works; which the phraſe, *under the curſe*, doth alſo bear; for ſince they are under the curſe of the law or covenant of works, they are ſurely under the law or covenant itſelf; for *whatſoever the law ſaith, it ſaith to them who are under the law*, Rom. iii. 19.

2. The ſtate and caſe of men under that covenant: They *are under the curſe*. The covenant is broken, and ſo they are fallen under the penalty: the duty of the covenant is neglected and caſt off; and ſo they are under the curſe of the covenant. As the bleſſing or promiſe, which they have loſt, comprehends all good for time and eternity, ſoul and body; ſo the curſe comprehends all evil on ſoul and body, for time and eternity. To be under the curſe is to be by the law's ſentence ſeparated and deſtined to evil, according to the threatening, Gen. ii. 17. — *In the day that thou eateſt thereof, thou ſhalt ſurely die.*

3. The proof and evidence of this their miſerable ſtate and caſe: *For it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them.* There is an extract of the ſentence of the law, which is ſtanding againſt them, Deut. xxvii. 26. *Curſed be he that confirmeth not all the words of this law to do them.* That ſets the matter in full light, from whence the conſcience of every man under that covenant may conclude him under the curſe.

The two following doctrines comprehend the full ſcope of the words, namely,

Doct. I. *There are ſome, yea many, of mankind, who are ſtill under the broken covenant of works.*

Doct. II. *Man in his natural ſtate, being under the broken covenant of works, is under the curſe.*

Many perſons ſtill continue under the broken covenant of works.

Doct. I. *There are ſome, yea many, of mankind, who are ſtill under the broken covenant of works.*

In the proſecution of this ſubject, I ſhall,

I. Evince the truth of the doctrine, That there are ſome, yea many, of mankind, who are ſtill under the broken covenant of works.

II. Deſcribe who they are that are under this broken covenant.

III. Shew what is the effect of the broken covenant of works upon them.

IV. Shew why ſo many remain ſtill under this broken covenant.

V. Laſtly, Apply the ſubject.

Proof of the doctrine, that many perſons ſtill continue under the broken covenant of works.

II. ſhall evince the truth of this doctrine, That there are ſome, yea, many of mankind, who are ſtill under the broken covenant of works. This will clearly appear, if ye conſider,

1. That there are but *few that ſhall be ſaved*, Matth. vii. 14. Chriſt's flock is but *a very little flock*,

Luke xii. 32. But all who are brought from under the covenant of works, are brought into the covenant of grace; Rom. vi. 14. they *are not under the law, but under grace;* and all who are within the bond of the covenant of grace, are of Chriſt's flock, and ſhall be ſaved, Heb. viii. 10. Hence it follows, that the moſt part of mankind are left under the covenant of works. The truth is, all men by nature are under it, and ſo are born under the curſe, Eph. ii. 3. And many live and die under it; and therefore the ſentence againſt the whole wretched herd of the condemned world, runs in theſe terms, *Depart from me, ye curſed, into everlaſting fire,* &c.

2. The ſcripture is plain on this head. The apoſtle tells us, that there are ſome *under the law,* Rom. iii. 19. to whom the law doth ſay, what it ſays for conviction and condemnation; and that is under the law as a covenant of works, for otherwiſe all are under it as a rule of life. It curſeth and condemneth many, Gal. iii. 10. *Curſed is every one,* viz. who is under the law; for its curſe cannot reach others, there being *no condemnation to them that are in Chriſt Jeſus,* Rom. viii. 1. It condemns all unbelievers, John iii. 18.— *He that believeth not, is condemned already,* viz. by the ſentence of the law as the covenant of works; for the covenant of grace condemns no man: John v. 45. ſaid our Lord to the Jews, *Do not think that I will accuſe you to the Father; there is one that accuſeth you, even Moſes, in whom ye truſt.* Chap. xii. 47. *And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to ſave the world.*

3. As all men in Adam were taken into the co-

venant of works, ſo no man can be freed from the obligation of it, but they who are diſcharged from it by God, who was man's party in it. This is evident from the general nature of contracts. And none are diſcharged from it, but on a full anſwering of all it could demand of them, Matth. v. 18. For ſaid our Lord, *Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled.* This no man can attain unto, but by faith in Jeſus Chriſt, whereby the ſoul appropriates and applies to itſelf Chriſt's obedience and ſatisfaction offered in the goſpel; and ſo pleading theſe, gets up the diſcharge: For *being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt*, Rom. v. 1. But certain it is, that all men have not faith, nay few have it: therefore few are diſcharged from the covenant of works, but moſt part are ſtill under it.

4. Freedom from the covenant of works is ſuch a privilege as requires both price and power, each of them infinite, to inveſt a ſinner with it. The ſinner is by nature under the covenant of works, bound to perfect obedience to its commands, to complete ſatisfaction of its ſanction. None but Chriſt was able to purchaſe the ſinner's freedom from that covenant, ſince none but he could anſwer its high demands. When the ſinner's freedom is purchaſed, he is ſo loath to part with that covenant, that none but the Spirit of Chriſt, in his day of power, can make him willing to come away from under it. So it is the peculiar privilege of the elect, for whom Chriſt died; yea, of believers, whom the Spirit of Chriſt has tranſlated from the kingdom of dark-

neſs into the kingdom of light, Rom. vii. 4. Gal. ii 19.

5. There are many who ſtill live as they were born; in the ſame ſtate wherein their father Adam left them, when he broke; who were never to this day in any due concern how to be diſcharged from the debt he left upon their head, or of the band of the covenant of works which in him they entered into. How can it be then, but that the debt remains, and the bond is uncancelled as to them? In one of the two Adams all mankind ſtand to this day; ſome in the firſt Adam, bearing the image of the earthly, ſin and death; others in the ſecond Adam, bearing the image of the heavenly, life and ſalvation. The tranſlation from the firſt to the ſecond none meet with in a morning-dream; both law and goſpel have a part to act in their ſouls, ere this work can be effected.

6. Laſtly, There are but two covenants, viz. of works and grace, Gal. iv. 24. as there never were but two ways of life and ſalvation, by works and by grace; and but two federal heads of mankind, the firſt and ſecond Adam. Under one of theſe covenants, and but under one of them, every ſon and daughter of Adam muſt be; either under the law, or under grace, Rom. vi. 14. The covenant of grace has not been ſo much as externally revealed or preached to many in the world; and among thoſe to whom it is, how few are there who have really and truly embraced it? how do many ſtand at a diſtance from it, as they would do from fetters of iron? Since therefore but few are within the bond of the covenant of grace, it is evident that moſt men are under the covenant of works.

Hence the caſe of many, yea moſt men, is moſt miſerable, they are under the curſe.

Thoſe who are under the covenant of works deſcribed.

II. The ſecond thing propoſed was, Who they are that are under the broken covenant of works? This is a weighty inquiry; 'tis in effect, who are they that are under the curſe? becauſe all that are under it, now that it is broken, are under the curſe. Therefore take heed to it, and apply what may be offered on this head. I premiſe theſe four things, to make this the more clear.

1. Men may be under the covenant of works, and yet living under the external diſpenſation of the covenant of grace. There is a great difference betwixt one's viſible church-ſtate, and the ſtate of their ſouls before the Lord. The covenant of grace was preached to Adam in paradiſe, Gen. iii. 15. yet was he in hazard of running back to the covenant of works, ver. 22. The Jews had the diſpenſation of the covenant of grace among them, and the ceremonial law clearly held out the way of ſalvation by the Meſſiah, yet moſt of them were under the covenant of works, being ſons of the bond-woman. So under the goſpel diſpenſation to this day, many to whom the covenant of grace is offered, continue under the covenant of works. 'Tis one thing to hear the new covenant proclaimed, another thing to accept of it by faith.

2. Men may receive the ſeals of the covenant of grace, and yet be under the covenant of works. Circumciſion was a ſeal of the covenant of grace, yet many who received it, were ſtill ſons of the bond-woman, to be caſt out from inheriting with

the children, Gal. iv. 24. 25. 30. And ſo will many who are baptized in the name of Chriſt, and have partook of the Lord's ſupper, yet be diſowned at the laſt day, by the Head of the ſecond covenant, as none of his, Luke xiii. 26. forasmuch as they never truly came into the bond of that covenant.

3. Men may be convinced in their conſciences of the impoſſibility of obtaining ſalvation by Adam's covenant of works, and yet remain under it ſtill. Where are they who are ſo very ſtupid, as to think that they can obtain ſalvatron by perfect obedience to the law? The Phariſees of old, and the Papiſts to this day, will not venture their ſalvation on the abſolute perfection of their own obedience; yet the former lived, and the latter do live under that covenant. Let no man deceive himſelf here; ſuch a conviction as hardly any man can ſhun, is not ſufficient to divorce a man from the law or covenant of works.

4. Laſtly, Men, upon the offer of the covenant of grace made to them, may aim at accepting of it, and ſo enter into a perſonal covenant with God, and yet remain under the covenant of works. Many miſs their mark in their covenanting with God, and inſtead of accepting God's covenant of grace, make a covenant of works with God, upon other terms than Adam's covenant was, for which there is no warrant in the word. The Galatians did not caſt off Chriſt's righteouſneſs altogether, but only mixed their own works with his: and thus do many ſtill, looking on their faith, repentance, and obedience, ſuch as they are, to be the fulfilling of a law, upon which they are to be accepted of God.

But more particularly, and directly,

1*ſt*, All unregenerate perſons are under the covenant of works. Where is the unconverted man or woman, living in the ſtate of irregeneracy, ſtrangers to a ſaving change on their ſouls? That man or woman is yet a branch of the old Adam, growing on the old ſtock, a ſtranger to the new covenant, becauſe not in Chriſt the head of the covenant. For *if any man be in Chriſt, he is a new creature: old things are paſſed away; behold, all things are become new*, 2 Cor. v. 17. Such an unregenerate perſon is ſtill under the covenant of works. This is evident, in that the death contained in the threatening of that covenant has full ſway over them, ſo that they are *dead in treſpaſſes and ſins*, Eph. iii. 1. 5. They lie yet without ſpiritual life, as the firſt Adam left them. They have no communion with the ſecond Adam, elſe they had been quickened: for he is a quickening head, as the other was a killing one.

2*dly*, All that have not the Spirit of Chriſt dwelling in them, are under the covenant of works. For *if any man have not the Spirit of Chriſt, he is none of his*, Rom. viii. 9. And ſays the ſame apoſtle, Gal. v. 8. *But if ye be led by the Spirit, ye are not under the law.* It is one of the firſt promiſes of the covenant of grace, the giving of the Spirit, Ezek. xxxvii. 27.—*A new Spirit will I put within you.* And the Spirit of Chriſt once entering into a man never changes his habitation. For, ſaid Chriſt himſelf, John xiv. 16. *I will pray the Father, and he ſhall give you another Comforter; that he may abide with you for e-*

ver. Wo to thoſe then that have not the Spirit of grace, they are under the curſe. And ſuch are all prayerleſs perſons, Zech. xii. 10.; ignorant, unconvinced ſinners, who have not yet ſeen their loſt and ruined ſtate, John xvi. 8.; refractory and rebellious ones, who will not be hedged in within the Lord's way, Ezek. xxxvi. 27.; carnal men, who are under the government of their own luſts and unruly paſſions, Gal. v. 16.

3. All unbelievers, John iii. 18. Whoſoever is deſtitute of ſaving faith is under the covenant of works: for it is by faith that one is brought within the bond of the covenant of grace, is married unto Chriſt, being dead to the law. Every ſoul of man is under one of the two huſbands, Chriſt or the law. All believers have their Maker for their Huſband; and all unbelievers have the law as a covenant of works for theirs, a rigorous huſband, a weak one, who can do nothing for their life and ſalvation, but for their ruin and deſtruction. Faith unites the ſoul to Chriſt, Eph. iii. 17. The unbeliever, what though he go about the duties of religion, walk ſoberly and ſtrictly, he is not joined to Chriſt, therefore he remains under the covenant of works, under the curſe.

4. All unſanctified unholy perſons, Rom. vi. 14. The doctrinal ſtaking ſinners down under, and wreathing about their necks the yoke of the law as a covenant of works, is ſo far from being a proper method to bring them to holineſs and good works, that contrariwiſe they ſhall never be holy, never do one good work, till ſuch time as they are fairly rid of that yoke, and ſit down under the juriſdiction of grace. So that true holi-

neſs is an infallible mark of one delivered from the law; and unholineſs, of one that is yet hard and faſt under it, Gal. v. 18. forecited. Legaliſm is rank enmity to true holineſs, is but a devil tranſformed into an angel of light, and never prevails ſo in the church as in a time of apoſtaſy, growing unholineſs, untenderneſs, regardleſſneſs of the commands of God, when all fleſh has corrupted their ways. Take for an example, Popery the grand apoſtaſy. What ſet of men that call themſelves Chriſtians, ſet up for the law and good works in their doctrine, more than they do? and among whom is there leſs of theſe to be found? How can they be but unholy, who are under the covenant of works? for there is no communion with God in the way of that covenant now; ſo ſanctifying influences are ſtopt, and they muſt wither and pine away in their iniquity. Whereas when once the ſoul is brought out from that covenant into the covenant of grace, the courſe of ſanctifying influences is opened, the clean and cleanſing water flows into their ſouls: the Head of the covenant is a holy head, conveying holineſs to his members; the Spirit of the covenant is a ſanctifying Spirit; the promiſes of the covenant are promiſes of holineſs; the blood of the covenant is purifying blood: and in a word, every thing in the covenant tends to ſanctifying and making holy the covenanters.

5. All profane, looſe, and licentious men, are under the covenant of works, Rom. vii. 5. & viii. 2. Theſe men of Belial are under that heavy yoke. For under that covenant being broken, ſin and death have the force of a law upon the ſubjects, as the worms, ſtench, and rottenneſs do-

mineer in the grave without control. When one ſees ſo many profane lives, unclean, drunkards, ſwearers, liars, thieves, cheaters, oppreſſors, and others walking after their own luſts; he may conclude all theſe to be evidences and conſequents of the curſe of the broken covenant on them: even as when ye go through a field full of briers, thorns, thiſtles, nettles, &c. ye may ſigh and ſay, Theſe are the product of the curſe laid on the earth. Theſe people think they walk at liberty; but what liberty is it? Even ſuch as that madman enjoyed, Mark v. 4. who had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces; neither could any man tame him. The truth is, they are the arranteſt ſlaves on earth, who are ſlaves to their own domineering luſts and paſſions: 2 Pet. ii. 19. *While they promiſe them liberty, they themſelves are the ſervants of corruption: for of whom a man is overcome, of the ſame is he brought in bondage.* Such kindly ſlaves are they of the worſt of maſters, that they have loſt all juſt notion and ſenſe of true liberty, Pſal. cxix. 45.

6. All mere moraliſts, ſuch as ſatisfy themſelves with common honeſty and ſobriety, living in the mean time ſtrangers to religious exerciſes, and without a form of godlineſs. Theſe are under the covenant of works, as ſeeking juſtification and acceptance with God, by their conformity (ſuch as it is) to the letter of the law, Gal. v. 4. Theſe are they who pleaſe themſelves, in their wronging no man, doing juſtly betwixt man and man, and in their pretended keeping of a good heart towards God; while in the mean time

the rottenneſs of their hearts appears, in their ignorance of God and Chriſt, and the way of ſalvation by him, their eſtrangedneſs from the duty of prayer and other holy exerciſes. Some of theſe have that ſcripture much in their mouths, Micah vi. 8.—*What doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?* little conſidering that the laſt clauſe thereof writes death on their foreheads. They are under the covenant of works with a witneſs, having betaken themſelves to their ſhreds of moral honeſty, as ſo many broken boards of that ſplit ſhip.

7. Laſtly, All formal hypocrites, or legal profeſſors, theſe ſons and daughters of the bond-woman, Gal. iv. 24. 25. Theſe are they who have been convinced, but never were converted; who have been awakened by the law, but were never laid to reſt by the goſpel; who are brought to duties, but have never been brought out of them to Jeſus Chriſt; who pretend to be married to Chriſt, but were never yet divorced from nor dead to the law; and ſo are ſtill joined to the firſt huſband, the law as a covenant of works. Though they be ſtrict and zealous profeſſors, and therein go beyond many; they are as really enemies to Chriſt as the profane are, Rom. x. 3. *For they being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves to the righteouſneſs of God.* Though they will not let an opportunity of duty ſlip, but take heed to their ways, and dare not walk at random, as many do; all that they do is under the influence of the covenant of works, and therefore God regards it not, but they remain under the curſe.

Of the commanding, debarring, condemning, and irritating power of the covenant of works, upon those who are under it.

III. I proceed to shew what is the effect of the broken covenant of works upon those who are under it.

Of the commanding power of the covenant of works.

First, It has and exercises a commanding power over them, binding them to its obedience, with the strongest bonds and ties of authority. Its commands are contained in the fiery law delivered from mount Sinai, out of the midst of the fire, Deut. v. 22. The obedience of them, which it binds unto, is perfect obedience, every way perfect, Luke x. 27. 28. It has its full commanding power over them all that are under it. It has become a question, whether or not believers are set free from the commanding power of the covenant of works, as well as from the condemning power of it. We own the ten commands, which were delivered on mount Sinai, to be the eternal rule of righteousness, and that these are given of God in the hand of Jesus Christ to believers, for a rule of life to them; that they require of them perfect obedience, and have all the binding power over them, that the sovereign authority of God the Creator and Redeemer can give them, which is supreme and absolute. But that believers are under that law as it stands in the covenant of works, that these commands are bound on believers by the tie of the covenant of works, or that the covenant of works

has a commanding power over believers, we muſt deny. For believers are dead to the law as a covenant of works, Rom. vii. 4. And therefore as a huſband cannot pretend to command his wife after ſhe is dead and the relation diſſolved; ſo believers being dead to the law as a covenant, it cannot have any commanding authority over them. They are not under it, Rom. vi. 14. how then can it have a commanding power over them? They are not under its juriſdiction, but under that of grace: So though the commands be the ſame as to the matter, yet they are not to take them from the covenant of works, but from the law as in the hand of Chriſt. Our Lord Jeſus did in the name of all his people put himſelf under its commanding power, and ſatisfied all its commands, to deliver his people that were under it, Gal. iv. 4. 5.—*God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law.* And ſhall they diſhonour him, by putting their necks under it again? After Chriſt has got up the bond, having fully paid all the law's demands, ſhall we pretend to enter in payment again *?

Let us take a view of the commanding power of the covenant of works, which it has over all that are under it.

1. It commands and binds to perfect obedience, under pain of the curſe; Gal. iii. 10. *Curſed is every one that continueth not in all things which are written in the book of the law to do them.* Every the

* The reader may ſee a more full and particular account of the doctrine here laid down, in the author's notes on the Marrow of modern divinity, chap. ii. ſect. 3. § 7.

leaſt duty is commanded with this certification, and this is the riſk they run upon every the leaſt ſlip. The law in the hand of Chriſt unto believers commands obedience too, and that under a penalty. But it is a ſoft one in compariſon of that, namely ſtrokes of fatherly anger; as appears from Pſal. lxxxix. 30.—33. *If his children forſake my law, and walk not in my judgements; if they break my ſtatutes, and keep not my commandments; then will I viſit their tranſgreſſions with the rod, and their iniquity with ſtripes*, &c. This penalty is not the curſe of a wrathful judge, Gal. iii. 13. *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.* But the covenant of works has no leſs certification, it cannot ſpeak to its ſubjects in ſofter terms; ſo that though the ſtroke in itſelf be never ſo ſmall, yet there is a curſe in it, if it were but the miſcarrying of a baſket of bread, Deut. xxviii. 17.

2. It commands without any promiſe of ſtrength at all to perform. There is no ſuch promiſe to be found in all the Bible, belonging to that covenant. It ſhews what is to be done, and with all ſeverity exacts the taſk; but furniſhes not any thing whereof it is to be made. So the caſe of men under that covenant is repreſented by Iſrael's caſe in Egypt, Exod. v. 18. *Go therefore now and work*, ſaid Pharaoh to that people; *for there ſhall no ſtraw be given you, yet ſhall ye deliver the tale of bricks.* Under the covenant of grace, duty is required, but ſtrength is promiſed too, Ezek. xxxvi. 27. *A new heart alſo will I give you, and a new ſpirit will I put within you: and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.* And the commands in

the hands of the Mediator are turned into promiſes; as appears from Deut. x. 16. *Circumciſe the foreſkin of your heart, and be no more ſtiff-necked.* Compare chap. xxx. 6. *And the Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God with all thine heart, and with all thy ſoul, that thou mayſt live.* Yea, the Mediator's calls and commands to his people bear a promiſe of help, Prov. x. 29. *The way of the Lord is ſtrength to the upright.* But there is no ſuch thing in the covenant of works; the work muſt be performed in the ſtrength that was given; they muſt trade with the ſtock that mankind was ſet up with at firſt: but that ſtrength is gone, that ſtock is waſted; howbeit the law can neither make it up again, nor yet abate of its demands.

Of the debarring power of the covenant of works.

Secondly, The broken covenant of works has a debarring power over them that are under it, in reſpect of the promiſe; it bars them from life and ſalvation, as long as they are under its dominion, Gal. ii. 16. *For by the works of the law ſhall no fleſh be juſtified.* While Adam kept this covenant, it ſecured eternal life to him: but as ſoon as it was broken, it ſet it beyond his reach; and neither he nor any of his deſcendents had ever ſeen life, if another covenant had not been provided. The broken covenant of works fixes a great gulf betwixt its territories and life and ſalvation; ſo that no man can paſs from the one to the other. If any would be at heaven, they muſt get out from under the law, and get into the co-

venant of grace; so shall they have life and salvation; but no otherwise.

There are two bars which this broken covenant draws betwixt its subjects and life and salvation.

1. There is no life to the sinner without complete satisfaction to justice, for the wrong he has done to the honour of God and his law, Heb. ix. 22. for *without shedding of blood is no remission.* The terms of the covenant were,—*In the day that thou eatest thereof, thou shalt surely die*, Gen. ii. 17. Now the covenant is broken, the penalty must be paid, in the true sense and meaning of the bond: the sinner must die, and die infinitely, die till infinite justice be satisfied. Can the sinner get over this bar? Is he able to satisfy, can he go to that death, a sacrifice for himself, and return again? Can he pay the penalty of the bond? No, no. In his blindness and ignorance, he thinks perhaps to get over it by his mourning and afflicting himself for his sin, by bearing as well as he can the afflictions God lays on him: but all his sufferings in the world are but an earnest of what he must suffer hereafter. For at best they are but the sufferings of a finite being, which cannot compensate the wrong his sin has done to the honour of an infinite God: and besides, he sins anew in his suffering too; he cannot bear a cross without some grudge against God, and some impatience, which are new sins. So the sinner in this does but attempt to wash himself in the mire. Wherefore he can never get over this bar. And if he were over it, there is yet a

2. Second bar betwixt him and life and salvation, namely, There is no life and salvation without perfect obedience to its commands for the

time to come, Matth. xix. 17. *If thou wilt enter into life*, ſays Chriſt unto the young man in the goſpel, *keep the commandments*. This was the condition of the covenant; and it is not enough that a man pay the penalty of a broken covenant, but he muſt perform the condition of it, ere he can plead the benefit. Perfect obedience to the commands of God is the terms of life in that covenant: no leſs was propoſed to Adam, who broke it: no leſs to Chriſt, who fulfilled it in the room of his elect, Gal. iv. 4. 5. forecited. As there was a neceſſity of paſſive obedience to it, Luke xxiv. 26. *Ought not Chriſt to have ſuffered theſe things?* ſo was there of active obedience, Matth. iii. 15.—*It becometh us to fulfil all righteouſneſs*. And there is no leſs propoſed to all that are under it.

Is the ſinner able to get over this bar? His ſtock of ſtrength is gone; the fall in Adam has ſo bruiſed him, that his arm is broken, he cannot work for life: he is not fit to be God's hired ſervant now for life; for till he get life of free grace in Chriſt, he can do nothing, John xv. 5. He muſt be ſaved before he can work one good work, ſaved from ſin, the guilt and power of it, ſaved from the ſpiritual death he is lying under as the penalty of the covenant of works: how then can he work for ſalvation? The ſcripture is expreſs on this head, not only that we are not juſtified by works, but that we are not ſaved by works: For *by grace are ye ſaved*, ſays the apoſtle, *through faith; and that not of yourſelves: it is the gift of God. Not of works, leſt any man ſhould boaſt. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them*, Eph. ii. 8. 9. 10. *Not by*

works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt, Tit. iii. 5.

I know the ſinner in his blindneſs will think to pleaſe God by his doing as well as he can; by his pretended ſincerity, though he cannot attain to perfection; by the will, where he cannot reach the deed. But alas! he conſiders not that the covenant of works will admit of none of theſe, all which are rejected by that one ſentence of the law, *Curſed is every one that continueth not in all things which are written in the book of the law to do them.* Beſides that there is not one thing he does that is well done, while he is not in Chriſt: there is no ſincerity with him, but ſelfiſhneſs; no will but ſelf-will.

And as there is no getting over either of theſe bars, ſo there is no removing them out of the way, that ſo the ſinner may have a paſſage, without concerning himſelf with them, Matth. v. 18. Some fancy to themſelves a removing of them by mere mercy. God knows that we cannot anſwer the demands of the covenant of works, ſo, think they, mercy will paſs them for the ſafety of the ſinner. But has not God ſufficiently declared the contrary, in the ſending of his own Son, who, before he could redeem the elect, behoved to get over them both by perfect obedience and ſatisfaction in their ſtead, Rom. viii. 32.? If the terms of life and ſalvation could have been abated, might not God's own Son expected the abatement in his favour, while he ſtood in the room of elect ſinners? but he got no abatement; how can ye expect it then? See Exod. xxxiv. 7.

Of the condemning power of the covenant of works.

Thirdly, The broken covenant of works has a curſing and condemning power over them that are under it, in reſpect of the threatening, *Curſed is every one that continueth not in all things which are written in the book of the law to do them*, Gal. iii. 10. Compare Rom. iii. 19. *Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law; that every mouth may be ſtopped, and all the world may become guilty before God.* Every man and woman under it, is in a ſtate of condemnation; they are condemned perſons, bound over to the wrath of God in time and eternity, John iii. 18. *He that believeth not is condemned already.* So that there has never any come to Chriſt, but with the rope about their necks, as condemned criminals. Chriſt's kingdom is the juriſdiction of grace, where grace, life, and ſalvation reign through Jeſus Chriſt. It is peopled by fugitives out of the dominion of the law; and they that flee thither are all ſuch as find there is no living for them at home; they are ſuch as the ſentence of death is paſſed upon, and there is no acceſs for a remiſſion to them under the dominion of the law. And they never think of fleeing into the juriſdiction of grace, till once the ſentence of death is intimated unto them, by their own conſciences, and they begin to ſee they are in hazard every moment of being drawn to death: for till then, they will not believe it. Then they bethink themſelves of making their eſcape out of the law's dominion.

This power the law as a covenant of works has over them by ſin, foraſmuch as it was a clauſe in

the covenant, that man ſinning ſhould die the death, Gen. ii. 17. It had no ſuch power over man, till once ſin entered; but upon the breach of the command the penalty took place. And ſince every man is born a ſinner, he is alſo born a curſed and condemned man by the ſentence of the law, which abides on him ſo long as he continues under that covenant. And upon every ſin committed, the yoke is wreathed faſter and faſter about his neck; ſo that upon every ſin committed by perſons while in that ſtate, there is a new band by which they are bound over to wrath.

Of the irritating power of the covenant of works.

Laſtly, The broken covenant of works has an irritating influence upon all that are under it, ſo that inſtead of making them better, it makes them worſe, ſtirring up their corruptions, like a neſt of ants being troubled by one's touching of them, Rom. vii. 9. 10. 11. *For when we were in the fleſh*, ſays the apoſtle, *the motions of ſin which were by the law, did work in our members to bring forth fruit unto death.—And the commandment, which was ordained to life, I found to be unto death. For ſin taking occaſion by the commandment, deceived me, and by it ſlew me.* Men under this covenant, whoſe corruptions lie dormant after a ſort, while the law is not applied to their conſciences, when once the law is brought home to their ſouls, and they are touched with it, their corrupt hearts ſwell and rage in ſin, like the ſea troubled with winds. See a notable inſtance of it, Acts vii. 54. in the caſe of the Jews after Stephen's ſpeech to them, *When they heard theſe things, they were cut to the heart, and they gnaſhed*

on him with their teeth. And hence is that direction of our Saviour, Matth. vii. 6. *Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample them under their feet, and turn again and rend you.* You may look to another inſtance, Hoſ. xi. 2. *As they called them, ſo they went from them.* And thus it is, that by the law ſin abounds, and becomes exceeding ſinful.

Now, this is accidental to the law as the covenant of works; for it is holy, and juſt, and good; and therefore can never bring forth ſin as the native fruit of it. But it is owing to the corruption of mens hearts, impatient of reſtraint, Rom. vii 12. 13. forecited. While the ſun ſhines warm on a garden, the flowers ſend forth a pleaſant ſmell: but while it ſhines ſo on the dunghill, it ſmells more abominably than at other times. So it is here. There are two things here to be conſidered in the caſe of the law.

1. It lays an awful reſtraint on the ſinner with its commands and threatenings, Gal iii. 10. The unrenewed man would never make a holy life his choice; might he freely follow his own inclination, he would not regard what is good, but give himſelf a liberty in ſinful courſes. But the law is as a bridle to him: it croſſes and contradicts his ſinful inclinations: it commands him to obey under the pain of the curſe, and threatens him with death and damnation, if he ſhall tranſgreſs the bounds it ſets him. It is to him as the bridle and ſpur to the horſe; as the maſter and his whip to the ſlave. So that the ſinner can never cordially like it, but all the obedience it gets

from him, is mercenary, having no higher springs than hope of reward and fear of punishment.

2. In the mean time it has no power to subdue his corruptions, to remove his rebellious disposition, to reconcile his heart to holiness, or to strengthen him for the performance of duty: *For the law was given by Moses, but grace and truth came by Jesus Christ*, John i. 17. As it finds the man without strength, so it leaves him, though it never ceases to exact duty of him. Though no straw is given to the sinner by it, yet the tale of the bricks it will not suffer to be diminished. Hence,

(1.) The very restraint of the law, as the covenant of works, awakens, and puts an edge upon the corruption of the heart, Rom. vii. 11. forecited. It breeds in the corrupt heart a longing after the forbidden fruit, though it have nothing more to commend it than allowed fruit, but that it is forbidden. The sinner perceiving the thorn-hedge of the law betwixt him and sin, conceives a keenness to be over the hedge. And hence it is, that many are never so ready to break out into extravagancies, as after their consciences have been most keenly plied by the word. And thus many never give such a loose to their lusts, as after solemn occasions of communion with God.

(2.) In the encounter betwixt the law and lusts, lusts gather strength by the law's crossing them. They are irritated, provoked, and stirred up the more, that the law goes about to hold them down, Rom. vii. 5. They swell, they rally all their forces, to make head against their enemy, that they may get the victory,

The ſinner, the more he is plied by the law to hold him back, runs the more fiercely down the ſteep place into the ſea, like the ſwine poſſeſſed by the devil. If the law come into the heart without goſpel-grace to water the ſoul, it ſhall be like one with a beſom ſweeping a dry floor; the more forcibly one ſweeps, the more thick will the duſt flee up, and flee about into every corner. The ſinner is like the unruly horſe, which the more he is checked with the bit, rages the more. And hence the iſſue often is that which we find in Hoſ. iv. 17. *Ephraim is joined to idols; let him alone;* and in Pſal. lxxxi. 11. 12. *But my people would not hearken to my voice; and Iſrael would none of me; ſo I gave them up unto their own heart's luſt, and they walked in their own counſels.*

(3.) The ſinner finding the caſe hopeleſs, hardens himſelf, and goes on, like treacherous Judah, Jer. ii. 25. *Thou ſaidſt, There is no hope. No: for I have loved ſtrangers, and after them will I go.* He looks to the height of the law's commands, and finds himſelf incapable to reach them; and he looks to the terror of the law's threatenings, and finds them unavoidable. So he gives up with hope, ſits down hardened in ſecret deſpair, uſing all means to ſtop the acceſs of light from the law for his conviction and diſquietment. Thus he is like a tired horſe, that bears the ſpur, but will not anſwer it; or if he be moved by it, turns back to bite the rider, but goes not one foot faſter for all it.

(4.) *Laſtly*, Hence the heart is filled with the hatred of the holy law, and of the holy God who made it, and holds by it. This is the fearful iſſue of the matter, Prov. i. 29. *They hated knowledge,*

and did not chuſe the fear of the Lord. Rom. i. 30.—*Haters of God.* As the condemned criminal hates the judge and the law, ſo do they. They cannot bring up their hearts to the purity the law requires, and cannot get the law brought down to the impurity of their hearts, but ſtill it reads their doom: hence the heart cannot miſs to riſe againſt the law, being girded with the cords of death by it, and againſt God in ſecret grudges at his holineſs and juſtice, and ſecret wiſhes that he were not ſuch an one as he is.

This is a ſhort account of what is called the irritating power of the law; from which alone one may ſee, what a fearful caſe it is to be under the law as it is the covenant of works. It tends to make the heart of man a very hell; and the truth is in hell, it comes to its height; and ſo they are held like wild bulls in a net.

The reaſons why ſo many perſons ſtill remain under the broken covenant of works.

IV. I now proceed to ſhew, why ſo many do ſtill remain under the broken covenant of works. As for thoſe who never heard of, nor had the offer of the covenant of grace, we need not inquire much. The caſe is plain; they know no other way. But men to whom the covenant of grace is proclaimed, yet remain under the covenant of works; they will ſtill hang on about Sinai for all the thunders and lightnings there, and will not come to Zion. The following reaſons of this conduct may be given.

1. It is natural to men, being made with Adam, and us in his loins: it is ingrained in the hearts of all men naturally. *Tell me,* ſays the apoſtle, Gal.

it. 21. *ye that deſire to be under the law, do ye not hear the law?* And there are impreſſions of it to be found in the hearts of all, among the ruins of the fall. The law as a covenant of works was the firſt huſband that human nature was wedded to; and ſo it is ſtill natural to men to cleave to it. And we have a clear proof of it,

(1.) In men left to the ſwing of their own nature; they all go this way in their dealing with God for life and favour. Look abroad into the world, and behold the vaſt multitudes embracing Paganiſm, Judaiſm, Mahometiſm, and Popery. All theſe agree in this, that it is by doing man muſt live, though they hugely differ in the things that are to be done for life. Look into the Proteſtant churches, and you ſhall ſee readily, that the more corrupt any of them is, the more they incline to the way of this covenant. Conſider perſons among us ignorant of the principles of true religion, who, not having received inſtruction, ſpeak of the way of life and ſalvation as nature prompts them, and you ſhall find them alſo of the ſame mind. Finally, conſider all unrenewed men whatſoever having the knowledge and making profeſſion of the expectation of life and ſalvation in the way of the covenant of grace; yet they in practice ſtumble at this ſtumbling-ſtone, Matth. v. 3.

(2.) In men awakened and convinced, and in moral ſeriouſneſs ſeeking to know what courſe they ſhall take to be ſaved, and plying their work for that end. They all take this principle for granted, That it is by doing they muſt obtain life and ſalvation, Matth. xix. 16. *What good thing ſhall I do that I may have eternal life?* Luke x. 25.

What ſhall I do to inherit eternal life? And this obtains when they are pricked to the very heart, and the law as the covenant of works has wounded them to the very ſoul. They never think of a divorce from the law, that they may be married to Chriſt; but how they ſhall do to pleaſe the old huſband, and ſo be ſaved from wrath; as is plain in the caſe of Peter's hearers, Acts ii. 37. when being pricked in their hearts, they ſaid, *Men and brethren, what ſhall we do?* and in the caſe of the Philippian jailor, Acts xvi. 30. who, being awakened by a train of very alarming incidents, and trembling through terror, cried out, *What muſt I do to be ſaved?*

(3.) In the ſaints, who are truly married to Jeſus Chriſt. O what hankering after the firſt huſband, how great the remains of a legal ſpirit, how hard is it for them to forget their father's houſe? Pſal. xlv. 10. Adam having embraced the promiſe of the Meſſiah, yet was in hazard of running back to this covenant. There is a diſpoſition to deal with God, in the way of giving ſo much duty, for ſo much grace and favour with God, in the beſt, that they have continually to ſtrive with. Self-denial is one of the moſt difficult duties in Chriſtianity.

2. The way of that covenant is moſt agreeable to the pride of man's heart. A proud heart will rather ſerve itſelf with the leſs, than ſtoop to live upon free grace, Rom. x. 3. Man muſt be broken, bruiſed, and humbled, and laid very low, before he will embrace the covenant of grace. While a broken board of the firſt covenant will do men any ſervice, they will hold by it, rather than come to Chriſt; like men who will rather live in a cot-

cage of their own, than in another man's caſtle. To renounce all our own wiſdom, works, and righteouſneſs, and to caſt away all thoſe garments as filthy rags, which we have been at ſo much pains to patch up, is quite againſt the grain with corrupt nature, Rom. vii. 4.

3. It is moſt agreeable to man's reaſon, in its corrupt ſtate. If one ſhould have aſked the opinion of the philoſophers, concerning that religion which taught ſalvation by a crucified Chriſt, and through the righteouſneſs of another; they would have ſaid, it was unreaſonable and fooliſh, and that the only way to true happineſs was the way of moral virtue. The Jewiſh Rabbi's would have declared it ſcandalous, 1 Cor. i. 23. where the preaching of Chriſt crucified is ſaid to be to the Jews *a ſtumbling-block*, in the Greek σκάνδαλον, *a ſcandal*; and would have maintained the only way to eternal life to be by the law of Moſes. To this day many learned men cannot ſee the reaſonableneſs of the goſpel-method of ſalvation, in oppoſition to the way of the covenant of works: and therefore our godly forefathers who reformed from Popery, and maintained the reformed truth againſt Popery by their heroic zealous wreſtlings even unto blood, while they ſhewed that acquaintance with practical godlineſs and real holineſs, whereof there is little in our day, are in effect looked upon as a parcel of well-meaning ſimple men, whoſe doctrine muſt be reformed over again, and rendered more agreeable to reaſon. A rational religion is like to be the plague of this day *. But aſſure ye yourſelves, that

* See the author's preface to the Marrow of modern divinity.

where ever the goſpel comes in power, it will make the reaſon of the wiſeſt ſit down at its feet, and learn, and give over its queſtions formed by Hows and Whys, 2 Cor. x. v. It *caſts down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringeth into captivity every thought to the obedience of Chriſt.*

Even unlearned and ſimple men, in whom this appears leſs, becauſe they do not enter deep into the thought, will be found ſick of the ſame diſeaſe, when once they are thoroughly awakened, and take theſe matters to heart. How will they diſpute againſt the goſpel-method of ſalvation, againſt the promiſe, againſt their believing their welcome to Chriſt, who are ſo ſinful and unworthy! The matter appears ſo great as indeed it is, that they look on the goſpel-method as a dream, and they cannot believe it.

4. Ignorance and inſenſibleneſs of the true ſtate of that matter, as it now is. There is a thick darkneſs about mount Sinai, through the whole dominion of the law; ſo that they who live under the covenant of works, ſee little but what they ſee by the lightnings now and then flaſhing out. Hence they little know where they are, nor what they are.

(1.) They do not underſtand the nature of that covenant to purpoſe, Gal. iv. 21. Any notion they have of it is lame and weak, without efficacy. They ſee not how forcibly it binds to perfect obedience and ſatisfaction, how rigorous it is in its demands, and will abate nothing, though a man ſhould do to the utmoſt of his power, and with cries and tears of blood ſeek forgiveneſs for the reſt. They are not acquainted with the ſpiri-

mality of the law, and the vaſt compaſs of the holy commandment, but ſtick too much in the letter of it. Hence *they are alive without the law*, Rom. vii. 9. They narrow the demands of it, that ſo they may be the more likely to fulfil them.

(2.) They are not duly ſenſible of their own utter inability for that way of ſalvation: *There is one that accuſeth them, even Moſes*, or the law, *in whom they truſt*, John v. 45. They know they are off the way, and that they have wandered from God; but they hope they will get back to him again by repentance; while, in the mean time, their heart is a heart of ſtone, and they cannot change it; and *the Ethiopian ſhall* be able as ſoon to *change his ſkin, or the leopard his ſpots, as they may do good, that are accuſtomed to do evil*, Jer. xiii. 23.; and there is no coming to God but by Chriſt, John iv. 6. They know they have ſinned, and provoked juſtice againſt them: but they hope to be ſorry for their ſin, to pray to God for forgiveneſs, and bear any thing patiently that God lays on them; while in the mean time they ſee not that none of thoſe things will ſatisfy God's juſtice, which yet will have full ſatisfaction for every the leaſt ſin of theirs, ere they ſee heaven. They know they muſt be holy: but they hope to ſerve God better than ever they have done; while in the mean time they conſider not that their work-arm is broken, and they can work none to purpoſe till they be ſaved by grace.

Application of the doctrine of the condition of men under the broken covenant of works.

This doctrine may be applied for information and exhortation.

USE I. of information. Hence learn,

1. That ſome, yea many of mankind are under the curſe, bound over to wrath. For that is the caſe of all perſons under that covenant. Their necks are under a heavy yoke; they are liable in payment of a penalty, which they will never be able to diſcharge, and to put off their heads. They may pay more or leſs of it in this world; but if they get not rid of it another way, it will not be paid out through all the ages of eternity.

2. See here whence it is that true holineſs is ſo rare, and wickedneſs and ungodlineſs ſo frequent in the world. Moſt men are under that covenant, under which ſin and death reign; and there is no holineſs, there are no good works under it, Rom. vi. 14. It has, being broken, barred communion betwixt God and ſinners under it; and therefore of neceſſity there muſt be a pining away in iniquity while one is under it. 'Tis only in the way of the ſecond covenant that ſanctifying influences are had.

3. Here ye may ſee the true ſpring of legaliſm in principles as well as in practice. Many are really under that covenant; no wonder then there be many to ſet up for that way. It is, the way that backſliding churches in all ages have gone. It ſoon began in the primitive apoſtolical churches; and that myſtery of iniquity wrought till it iſſued in Popery, the grand apoſtaſy under the New Teſtament.

4. See whence it is that the doctrine of the goſpel is ſo little underſtood, and in the purity of it is looked at as a ſtrange thing. 'Tis like other things which are not known in the country in which one

tuality of the law, and the vaſt compaſs of the holy commandment, but ſtick too much in the letter of it. Hence *they are alive without the law*, Rom. vii. 9. They narrow the demands of it, that ſo they may be the more likely to fulfil them.

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4. See whence it is that the doctrine of the goſpel is ſo little underſtood, and in the purity of it is looked at as a ſtrange thing. 'Tis like other things which are not known in the country in which one

is bred, and therefore ſtared at, and often miſtaken. Hence it gets ill names in the world. When Chriſt himſelf preached it, he was called a friend of publicans and ſinners; when Paul preached it, they would not believe but he made void the law by it, and that he opened a door for licentiouſneſs of life, Rom. iii. 8.

Use II. Be exhorted then ſeriouſly and impartially to try what covenant ye are under. 'Tis true there is a covenant of grace made, proclaimed and offered unto you, and ye are all under the outward diſpenſation of the covenant of grace: but yet many are notwithſtanding really under the covenant of works ſtill. As ye love your own ſouls, try impartially, whether ye be under it or not, but under the covenant of grace. For motives, conſider,

Mot. 1. Ye are all born under the covenant of works, being *by nature children of wrath*, Eph. ii. 3. It is in the region of the law that we all draw our firſt breath. And no man will get out from its dominion in a morning-dream. We owe it to our ſecond birth, whoever of us are brought into the covenant of grace; but that is not our original ſtate. The law is the firſt huſband to all and every one of Adam's children. I would have you try whether ye be dead to it, and divorced from it or not.

Mot. 2. Till once ye ſee yourſelves under the covenant of works, and ſo loſt and ruined with the burden of that broken covenant on you; ye may hear of the covenant of grace, but ye will never take hold of it in good earneſt, Gal. ii. 6. Here lies the ruin of the moſt part who hear the goſpel; they were never ſlain by the law, and therefore

never quickened by the goſpel; they never find the working of the deadly poiſon conveyed to them from the firſt Adam, and therefore they ſee no beauty in the ſecond Adam for which he is to be deſired.

Mot. 3. Your ſalvation or ruin turns on this point, What covenant ye are under. If thou be within the bond of the covenant of grace, thou art in a ſtate of ſalvation: *He that believeth, ſhall be ſaved*, Mark xvi. 16. David could ſay, *God hath made with me an everlaſting covenant, ordered in all things and ſure: for this is all my ſalvation*, 2 Sam. xxiii. 5. If thou art under the covenant of works, thou art in a ſtate of death: for, ſays the text, *as many as are of the works of the law are under the curſe.* And is this ſo light and trivial a matter, that thou ſhouldſt be unconcerned which of theſe covenants thou art under?

Mot. 4. There is no eaſe for a poor ſinner, but ſeverity and rigour under the covenant of works. One may eaſily ſee that we are not able to abide that now, when we are become weak and guilty: for, ſays the pſalmiſt, Pſal. cxxx 3. *if thou, Lord, ſhouldſt mark iniquities; O Lord, who ſhall ſtand?* But while thou remaineſt under the firſt covenant, thou canſt expect nothing but wrath and fury. There is no pardon under that covenant; the law-ſtatute being, *In the day thou eateſt thereof thou ſhalt ſurely die*, Gen. ii. 17. The ſinner muſt die the death. That ever we heard of pardon, is owing to the ſecond covenant, which ſecures pardoning mercy to thoſe who come under the bond of it: For *by him* [Chriſt] *all that believe are juſtified from all things, from which they could not be juſtified by the law of Moſes*, Acts xiii. 39. Though there is no queſtion but the covenant of works re-

quires repentance, a turning to God under pain of the curſe; yet there is no grace for helping the ſinner to it, under this covenant; and ſuppoſe one could attain to it, it could not help him. There is no accepting the will for the deed under it. It is not good will, but perfectly-good works that will ſatisfy it.

Mot. 5. While you are under that covenant, ye are *without Chriſt*, Eph. ii. 12. As a woman cannot, by the law of God, be married to two huſbands at once; ſo one cannot be under the covenant of works, and married to Chriſt, at once. The firſt marriage to the law muſt be diſſolved by death or divorce, ere the ſoul can be married to Chriſt, Rom. vii. 4. And being without Chriſt, ye have no ſaving intereſt in his purchaſe.

Laſtly, All attempts you make to get to heaven, while under this covenant, will be vain. The children of that covenant are, by an unalterable ſtatute of the court of heaven, excluded from the heavenly inheritance: ſo that do what you will, while ye abide under it, you may as well fall a-ploughing the rocks, and ſowing your ſeed in the ſand of the ſea, as think to get to heaven that way: For what ſaith the ſcripture? *Caſt out the bond-woman and her ſon; for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman*, Gal. iv. 30. The way to heaven by that covenant is blocked up to ſinners; the angel with the flaming ſword guards the tree of life, ſo that there is no acceſs to ſalvation that way, but under a condition impoſſible for you to perform.

Now, to ſet this matter in a due light to you, I will,

1. Give ſome marks and characters of thoſe that are under this covenant.

2. Diſcover the vanity of ſome pleas that ſuch have, to prove that it is not to their own works that they truſt for ſalvation, but to Chriſt.

Firſt, I will give ſome marks and characters of thoſe that are under this covenant.

1. They have never yet parted with the law, or covenant of works, lawfully, which all the ſaints have done. There are two ways of parting with that covenant. One is by running away from it; and thus we may apply to this caſe Nabal's tale concerning David, 1 Sam. xxv. 10. *There be many ſervants now-a-days that break away every man from his maſter.* They break its bonds, and caſt away its cords, value neither its commands nor threats; for they look on it like an almanack out of date, as a thing that they are not concerned with. This is no lawful parting, and therefore it cannot diſſolve the relation betwixt them and it. A ſervant or a wife that is run away, is a ſervant or a wife for all that ſtill. And the maſter can bring back the one, and make him ſerve or ſuffer; and the huſband the other. And ſo will this covenant deal with ſuch, and make them ſenſible they are under it ſtill, in the ſtricteſt bonds. It will take them by the throat here or hereafter, ſaying, Pay what thou oweſt

The other is parting with it, after fair count and reckoning with it, and payment inſtructed; a parting with it upon a divorce obtained, after a fair hearing given it before the Judge of all the earth. It is brought about in this manner. There is a ſummons given at the inſtance of the law or covenant of works, to the conſcience of the ſecure ſinner, to compear before the tribunal of God. Hereby the conſcience being awakened, it

appears and ſtands trembling at the bar: in the mean-time the King's Son offers himſelf in a marriage-covenant to the guilty ſoul, with his righteouſneſs, obedience, and ſatisfaction. The law appears and pleads,

(1.) So much and ſo much owing by the ſinner, for his breaking of its commands. Mountains of guilt appear, innumerable articles in its accounts; and the charge muſt be owned juſt, for it is juſt in every particular. Here the ſinner betaking himſelf to Chriſt, pleads by faith the ſatisfaction of Chriſt for him; and embracing the goſpel-offers, he ſets betwixt him and the law the death and ſufferings of Chriſt as full payment of that debt.

(2.) So much to be done before the ſinner can be ſaved, according to the condition of the covenant, perfect obedience due to it by all the children of Adam. The ſinner cannot deny the debt; but pleads by faith the Mediator's payment of it, by his obedience even to the death. He counts up on this ſcore unto the law, all that Chriſt the Son of God did for the ſpace of about thirty-three years on the earth, in the perfect obedience of all its commands.

Thus the ſinner embracing Chriſt, has wherewith to anſwer it. And the plea of payment that way is ſuſtained, and the ſoul is declared free from the law or covenant of works, and ſo lawfully parted from it. What experience have ye of this? This will for the ſubſtance of its paſs in every ſoul freed from the covenant of works. But alas! how many are there, [1.] Who were never troubled about that, how to get a diſcharge of that bargain, from the Judge of all the earth, but

have lived at eaſe without it? [2.] Who never ſaw a neceſſity of reckoning with the law, in order to their getting clear of it? [3.] Who have ſtill aimed at putting off the demands of the law, with their own obedience and ſuffering, ſuch as they were?

2. They are of a legal ſpirit, and have not the ſpirit of the covenant of grace. Caleb and Joſhua had another ſpirit than the reſt of the Jews, ſo have thoſe who are within the bond of the covenant of grace, Gal. iv. 24. In the ſaints indeed there are wretched remains of that ſpirit, but it does not reign in them as in others.

1*ſt*, They are of a ſlaviſh ſpirit, who are under that covenant; whereas the ſaints are acted by a ſon-like ſpirit. *For*, ſays the apoſtle, Rom. viii. 15. *ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.* As the ſlave is moved with fear, not with love; ſo is it with them. This ſlaviſh ſpirit appears in th m thus.

(1.) They are driven from ſin and to their duty by the fear of hell and wrath, rather than drawn from the one to the other by any hatred of the one and love of the other, in themſelves; like the Iſraelites of old, of whom it is ſaid, Pſal. lxxviii. 34. *When he* [God] *ſlew them, then they ſought him; and they returned, and inquired early after God.* 'Tis the influence of the covenant of works in its terrible ſanction, that moves them. Take away that, ſecure them but from hell and damnation, and they would give themſelves the ſwing in their luſts; they have no other kind of principle to move them to holineſs; all is ſelfiſh about them.

(2.) They content themſelves with the bare performance of duty, and abſtaining from any ſin, without regarding the true principle, end, and manner of doing: Even as the ſlave who is concerned for no more, but to get his taſk over, Iſ. xxix. 13. It is not their buſineſs to get their hearts wrought up to the love of God, concern for his glory, and to the doing of their work in faith; but to get the work done, Luke xviii. 11. It may be they dare not neglect duty, but it is not their concern to find Chriſt in duty, nor is it their grief if they do not find him.

(3.) Under terror of conſcience they do not flee to the blood of Chriſt, but to their work again, to amend what was done amiſs, or make it up by greater diligence, Acts ii. 37. Are not the conſciences of men under that covenant affrighted ſometimes? But conſider how they are pacified again. Not by the ſprinkling of Chriſt's blood on them by faith, Heb. ix. 14. but by reſolves to do better in time to come, by prayers, mourning, &c. And hence it is that their corruptions are never weakened for all this, for the law makes nothing perfect; but the believing application of the blood of Chriſt not only takes away guilt, but ſtrengthens the ſoul.

2*dly*, They are of a mercenary ſpirit; they are acted by the ſpirit of a hireling, who works that he may win his wages. The covenant of works is ſo natural to us, that we naturally know no other religion, but to work and win, do good works that we may win heaven by them. Hence the prodigal would be put among the hired ſervants, when he thought of returning: but when he returned, he inſiſts not on that. This ſpirit

appears in thoſe who are under the covenant of works, thus.

(1.) Their work is for reward, to obtain God's favour and ſalvation by their works, Rom. x. 3. Whereas the ſaints look for ſalvation and the favour of God only through the obedience and death of Jeſus Chriſt, Tit. iii. 5. *Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us.* I own the ſaints may have an eye to the gratuitous reward promiſed to them to crown their work and labour of love, as Moſes is ſaid to have *had reſpect unto the recompenſe of the reward*, Heb. xi. 26.; and they may be thereby influenced in their duty. But then they look for that reward as coming to them, not for the ſake of their work, but for the ſake of Chriſt's work. They are ſons, and have a more noble principle of obedience to God, Heb. vi. 10. as God's own children, Rom. viii. 15. who having the inheritance ſecured to them another way than by their working, are prompted to obedience by their love to God, and deſire to pleaſe him. The truth is, thoſe who are under the broken covenant of works, being deſtitute of ſaving faith, are void alſo of true love to God, 1 Tim. i. 5. 'Tis themſelves mainly, if not only, that they ſeek in their duties: and were it not the hope of gain to themſelves by them, they would not regard them. In a word, they ſerve God, not out of any kindly love to him, but that thereby they may ſerve themſelves.

(2.) The more they do, and the better they do, they look on God to be the more in their debt, like Micah, who ſaid, *Now I know that the Lord will do me good, ſeeing I have a Levite to my prieſt*, Judg. xvii. 13. For it is according to their

own doing, not according to the intereſt in Chriſt's blood, that they expect favour from the Lord. The publican, Luke xviii. 13. pleads mercy through a propitiation, *Be propitious to me*, according to the Greek; but the Phariſee pleads upon what himſelf had done more than many others, ver. 11. 12. *God, I thank thee*, ſays he, *that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publican! I faſt twice in the week, I give tithes of all that I poſſeſs.* Hence their hearts riſe againſt God, if they find not their works regarded and rewarded, according to the value themſelves put upon them; like the Jews of old, who ſaid, *Wherefore have we faſted, and thou ſeeſt not? wherefore have we afflicted our ſoul, and thou takeſt no knowledge?* Iſ. lviii. 3. Hence ariſeth a very conſiderable difference betwixt the children of the two covenants: Thoſe of the firſt covenant, the better they do their duty, their hearts are the more filled with conceit of themſelves, their duties like wind puff them up, as in the caſe of the Phariſee, Luke xviii. 11. quoted above. But thoſe of the ſecond covenant, the better they do, they are the more humble and low in their own eyes; like David, who ſaid, *Who am I, and what is my people, that we ſhould be able to offer ſo willingly after this ſort?* 1 Chron. xxix. 14. and like the apoſtle Paul, *In what am I behind the very chiefeſt apoſtles*, ſaid he, *though I be nothing?* 2 Cor. xii. 11.

(3.) Their duties make them more eaſy and ſecure in ſome one ſin or other; like the adulterous woman, Prov. vii. 14. 15. *I have peace-offerings with me: this day have I paid my vows. Therefore came I forth to meet thee, diligently to*

ſeek thy face, and I have found thee. The Jews, as profane as they were in Iſaiah's time, brought a multitude of ſacrifices to God's altar, Iſ. i. 11. Why did they do ſo, but becauſe they expected that theſe would make all odds even betwixt God and them? Juſt ſo do many with their duties; they pray to God, and do many good things; ſo they can with the more eaſe do and ſay many ill things. By their duties they ſeem to themſelves as it were to pay the old, and they can the more freely take on the new. Thus they *bleſs God and curſe men, with the ſame tongue. Out of the ſame mouth proceedeth bleſſing and curſing,* Jam. iii. 9. 10. They uſe their duties for an occaſion to the fleſh, and turn the grace of God into laſciviouſneſs; than which there cannot be a more ſpeaking evidence of one under the broken covenant of works. Publicans and harlots will enter into the kingdom of heaven before ſuch perſons.

Thus you have ſome characters of thoſe who are under this covenant, and may perceive that they deal with God in the matter of his favour and ſalvation in the way of that covenant, and not in the way of the covenant of grace. But it is hard to convince men of this; therefore,

Secondly, I will diſcover the vanity of ſome pleas that ſuch have, to prove that it is not to their own works that they truſt for ſalvation, but to Chriſt.

1. They are ſo far, ſay they, from truſting to their own works in this matter, that they really wonder any body can do it. I anſwer, That this is rather a ſign of the ignorance of the corruption of man's nature, and unacquaintedneſs with the deceitfulneſs of your own heart, than of

your freedom from that corrupt way of dealing with God. Hazael ſaid ſo in another caſe, *Am I a dog to do this thing?* Yet was he ſuch a dog as to do it. Ye know not, it ſeems, what ſpirits ye are of. That way of dealing with God is as natural to us, as to fiſhes to ſwim in the ſea, and birds to fly in the air. The godly themſelves are not quite free from it. The diſciples needed that leſſon, *When ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants; we have done that which was our duty to do*, Luke xvii. 10. For they are too apt to think much of any little they do; like Peter, *Behold we have forſaken all*, ſaid he, *and followed thee*, Matth. xix. 27. The difference then lies here: The godly feel this corrupt way of dealing with God, they wreſtle againſt it, loath themſelves for it, and would fain be rid of it; whereas it reigns in others, and has quiet poſſeſſion.

2. This is rank Popery, and they are true Proteſtants, believing that we are not ſaved for our works, but for the ſake of Chriſt. *Anſwer.* It is indeed the very life and ſoul of Popery. But what is Popery, but the product of man's corrupt nature framing a way of ſalvation according to the covenant of works? So even Proteſtants have Popiſh hearts by nature. A floating principle in the head, received by means of education, or other external teaching, will never be able to change the natural bent of the heart. It is the teaching of the Spirit, with power, which only can do that. It is an article of the profane Proteſtant's religion, That there is a heaven and a hell: yet they live, as if there were neither of them.— That the grace of God teacheth to deny ungodli-

neſs and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world: yet their life and practice is as far from this principle, as the eaſt is diſtant from the weſt. Men do not always live according to their profeſſed principles: therefore, in this point, the head may look one way, and the heart another.

3. They are perſuaded, that of themſelves, without the grace of God, they can do nothing; that there is no ſtrength in them. *Anſwer.* Many have this in their mouths, who never to this day were let into a view of their own utter inability to help themſelves. They take up that principle, rather to be a cover to their ſloth, and a pretence to ſhift duty, than out of any conviction of the truth of it, in their own ſouls. Hence none are readier to delay and put off ſalvation-work from time to time than they; as if they could really do all, and that at any time. But whatever be of that, this is an inſignificant plea: the proud Phariſee might have pleaded that as well as you, and yet he ſtood upon his works with God, Luke xviii. 11. forcited. The matter lies here; they profeſs they can do nothing without the help of grace; but when by the help of grace they have done their duty, they think God cannot but ſave them, who ſo ſerve him; as if God's grace helped men to purchaſe their own ſalvation.

4. They are convinced that they cannot keep the law perfectly, but when they have done all they can, they look to Chriſt to ſupply all wherein they come ſhort. *Anſwer.* The truth is, that no body is ſo far from doing all they can, as ſuch men are who pretend moſt to it: there are

many things they never do, which yet are within the compaſs of their natural powers. But the Phariſees, who, no body doubts, dealt with God in this way of works, were convinced as well as you, that they did not keep the law perfectly; but then the ceremonial law afforded them a ſalve, in their apprehenſion, for their defects in the duties of the moral law. Juſt ſo is the caſe in this plea, where the deceit lies in that the man lays not the whole ſtreſs of his acceptance with God and his ſalvation on the obedience and death of Chriſt; but partly on his own works, partly on Chriſt, thus mixing his own righteouſneſs with Chriſt's, which the apoſtle rejects: *The law is not of faith; but, The man that doth them ſhall live in them*, Gal. iii. 12. *Chriſt is become of no effect unto you, whoſoever of you are juſtified by the law*, chap. v. 4.

Laſtly, They truſt in Chriſt for the acceptance of all their duties, and are perſuaded they would never be accepted but for Chriſt's ſake. *Anſwer*, Men may do this, and yet ſtill keep the way of the covenant of works. Being perſuaded that the beſt of their duties are not without ſome imperfection, they look to get them accepted as they are for Chriſt's ſake, ſo as God will thereupon juſtify and ſave them, give them his favour, pardon their ſin, keep them out of hell, and give them heaven. Thus they make uſe of Chriſt, for obtaining ſalvation by their own works; as ſome Papiſts teach, that our own works merit by virtue of the merits of Chriſt, and that they merit not, but as they are dipt in his blood. But the way of the ſecond covenant is to look to Chriſt alone, for the acceptance of

our perſons, to juſtification and ſalvation; and then our perſons being accepted, to look to him alſo for the acceptance of our works, not in point of juſtification, but of ſanctification only. This was Paul's way, Phil. iii. 8. 9. *Yea, doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt, and be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.*

O deal impartially with yourſelves in this matter, and be not too eaſy in this important point. The heart of man is a depth of deceit; and if you are not exerciſed to root up this weed of legality, and have felt the difficulty of ſo doing; 'tis a ſhrewd ſign ye are yet under the covenant of works; the miſery of which condition I am now to open up to you in the ſecond doctrine from the text.

A

VIEW

OF THE

COVENANT OF WORKS

FROM THE

SACRED RECORDS.

PART IV.

SECT. II.

The Misery of those who are under the broken Covenant of Works.

DOCT. I. *Man in his natural state, bring under the broken covenant of works, is under the curse.*

HERE is the case in which Adam left all his children, the case of all by nature. Behold here as in a glass the doleful condition of sinners by the breach of the first covenant, they are *under the curse.* I shall consider this dreadful condition,

I. More generally.

II. Take a more particular view of the dreadful condition of the natural man, under the curse of the broken covenant of works.

III. App'y the subject.

A general view of the curse under which men in their natural state are.

I. I shall consider the dreadful condition in which men in a natural state are, under the broken covenant of works. And here let us consider,

1. What curse that is which they are under.

2. What it is to be under the curse.

3. Confirm the doctrine, That man in his natural state, being under the broken covenant of works, is under the curse.

What the curse is which natural men are under.

FIRST, I shall consider what curse that is which they are under. It is the sentence of the law as a covenant of works, binding over and devoting the sinner to destruction. Thus the covenant being made with the awful sanction of death, Gen. ii. 17. upon the transgressing of it, the curse is pronounced, Gen. iii. And so it is,

1. God's curse, as the sinner's Lawgiver and Judge; it is his sentence of death against the transgressor, the doom pronounced by him on the malefactor, that has not continued in all things

which are written in the book of the law to do them. It is expreſsly called *the curſe of the Lord*, Prov. iii. 33. and thoſe under *the people of his curſe*, Iſ. xxxiv. 5. Man's curſe is often cauſeleſs, ſo it miſcarries, it comes not, it does no more harm than a bird flying over one's head, Prov. xxvi. 2. But God's curſe is ever on a valid weighty cauſe; ſo his juſtice requires, and it cannot miſs, by reaſon of his truth, to come, and lie heavy where it does come, by reaſon of his almighty power, John iii. 36.

2. It is the curſe of the law, Gal. iii. 13. the curſe of the broken covenant of works, whoſe penalty is death. So it runs in our text, *Curſed is every one that continueth not in all things which are written in the book of the law to do them.* The law is armed with a curſe againſt the diſobedient, and therefore when obedience is not performed, it is poured out, Dan. ix. 11. Of old when men entered into a covenant, they cut a beaſt in twain, and paſſed betwixt the parts, to ſignify the curſe on the breaker, that he ſhould be like that beaſt. Hence the Lord threatens covenant-breakers, Jer. xxxiv. 18. *And I will give the men that have tranſgreſſed my covenant,—which they had made before me, when they cut the calf in twain, and paſſed between the parts thereof*, &c. Compare Matth. xxiv. 51. *And they ſhall cut him aſunder, and appoint him his portion with the hypocrites*, &c. As for the curſe of the goſpel, as the ſcripture mentions no ſuch thing, it is needleſs; the law ſecures the curſe and a double curſe on thoſe who deſpiſe the goſpel.

Now, in this curſe there are three things to be conſidered.

1*ſt*, The revenging wrath of God is in it, Matth. xxv. 41. *Depart from me, ye curſed, into everlaſting fire prepared for the devil and his angels.* It is the breathing of fiery indignation by vindictive juſtice againſt the ſinner. Sin is ſo oppoſite to the nature of God, that he cannot endure it; but his wrath (may I ſay it with reverence) takes fire againſt the ſinner, at the very ſight of it, and makes the curſe to fly againſt him. See this awfully repreſented Deut. xxix. 20. *The anger of the Lord and his jealouſy ſhall ſmoke againſt that man, and all the curſes that are written in this book ſhall lie upon him.*

2*dly*, A binding over of the ſinner unto puniſhment for the ſatisfaction of offended juſtice, Gal. iii. 13. *Curſed is every one that hangeth on a tree.* As the judge, by his ſentence of death, binds over the criminal to death; ſo God, by his curſe, binds over the ſinner unto death in its whole compaſs, as in the threatening of the covenant of works. Thus he is bound to ſuffer till juſtice is ſatisfied, which being without the ſinner's reach, the puniſhment comes to be eternal. It is not a puniſhment for the amendment of the party, as under the covenant of grace; but for reparation of the honour of the Lawgiver and law.

3*dly*, A ſeparating of the ſinner unto deſtruction, though not of his being, yet of his well-being, Deut. xxix. 21. *The Lord ſhall ſeparate him unto evil — according to all the curſes of the covenant that are written in this book of the law.* Hereby the ſinner is exterminated and excommunicated from the ſociety of God's favourites, and ſet up as a mark for the arrows of wrath. As accurſed things were to be deſtroyed, and not kept

for uſe; ſo the curſe on the ſinner is a devoting of him to deſtruction, as a veſſel of wrath, in which juſtice may be glorified, 2 Theſſ. i. 9. Such *ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.*

What it is to be under the curſe.

SECONDLY, Let us conſider what it is to be under the curſe. Man in his natural ſtate, being under the broken covenant of works, is under the curſe; and ſo,

1. He is under the wrath of God; *a child of wrath by nature*, Eph. ii. 3. *The wrath of God abideth on him*, John iii. 36. God is diſpleaſed with him; he is not, and cannot be pleaſed with him; as *without faith it is impoſſible to pleaſe God*, Heb. xi. 6. God is ever angry with him, Pſal. vii. 11. *every day*, however he ſpend the day, better or worſe. He cannot endure the ſight of him; *The fooliſh cannot ſtand in* his *ſight*, Pſal. v. 5. That black cloud of the wrath of God, is over his head from the moment of his being a living ſoul, and all along, during his continuance in his natural ſtate, under the broken covenant of works. He may be well pleaſed with himſelf, and others may be ſo too, ſaints as well as ſinners; but God is ſtill wroth with him.

2. He is bound over to revenging juſtice. It has him by the throat, ſaying, *Pay what thou oweſt*; though perhaps he neither feels the gripe, nor hears the terrible demand, becauſe his conſcience is aſleep, and all his ſpiritual ſenſes are faſt bound up: *Now we know*, (ſays the apoſtle), *that what things the law ſaith, it ſaith to them who are under the law; that every mouth may be ſtopped, and all the world may become guilty be-*

fore God; guilty (Gr. compare Acts xxviii. 4.), that is, under revenging juſtice. The holineſs of God gave out the holy commandment in the covenant, juſtice annexed the threatening of death to the breach of it, truth ſecures the accompliſhment of the threatening, and ſo lays the ſinner *under juſtice*, without relief. So that there is no parting of them, till the utmoſt farthing be paid (2 Theſſ. i. 9. *puniſhed with*, Gr. *ſuffer juſtice* or *vengeance, everlaſting deſtruction*) by the ſinner himſelf or a cautioner.

3. He ſtands as a mark for the arrows of vengeance; he is a devoted man in law, tied to the ſtake, that the law and juſtice of God may diſburden all their arrows into him, and that in him may meet all the plagues flowing from avenging wrath: *If he turn not*, ſays the pſalmiſt, *he* [God] *will whet his ſword; he has bent his bow, and make it ready. He hath alſo prepared for him the inſtruments of death: he ordaineth his arrows againſt the perſecutors*, Pſal. vii. 12. 13. Job complains that he was ſet as a mark for God's arrows, Job xvi. 12. 13. but natural men have better reaſon for that complaint. They are in law devoted heads; on which the law has laid its hand as on the head of a ſacrifice, as a ſignal for cutting off; Pſal. xciv. 23. *He ſhall cut them off in their own wickedneſs; yea, the Lord our God ſhall cut them off.* Pſal xxxvii. 22. *They that be curſed of him ſhall be cut off.*

O if men did believe this to be their condition under the broken covenant of works, what reſt could they poſſibly have while in that ſtate? How would they anxiouſly inquire, what way they might be diſcharged from that broken bargain? But alas! as the unbelief of the threatening was

the cauſe of the deſperate adventure to break the covenant; ſo the unbelief of the curſe following thereupon, is the cauſe why they are eaſy under it. Therefore I ſhall

Confirmation of the truth of the doctrine, That man under the broken covenant of works is under the curſe.

THIRDLY, I ſhall confirm the doctrine, That man in his natural ſtate, being under the broken covenant of works, is under the curſe.

1. This is evident from plain ſcripture teſtimony. Our text is expreſs. Therein it is proved from the records of the court of heaven, as to this proceſs: *It is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them.* This ſentence is extracted out of Deut. xxvii. 26. *Curſed be he that confirmeth not all the words of this law to do them.* And the apoſtle plainly deſigns the perſons againſt whom this ſentence is paſſed, namely, thoſe that are under the law, Rom. iii. 19. compared with chap. vi. 14. Who then can make any doubt of it? It is as firm as the truth of God can make it, in his word, and under his hand and ſeal.

2. It is evident from the conſideration of the juſtice of God, as ſupreme Rector and Judge of the world; by which he cannot but do right, and give ſin its due. Two things will clear it.

1*ſt*, The breaking of that covenant, whereof all under it are guilty, deſerves the curſe. They broke it in Adam, and they are breaking it every day; and ſo they deſerve the curſe. Now, ſin's deſerving of the curſe, does not ariſe from the

threatening of eternal wrath annexed for a ſanction to the commands in the law, as our new divinity would have it; that is framed for bringing believers under the curſe of the law too. But it ariſes from ſin's contrariety to the command of the holy law; for it is manifeſt, that ſin does not therefore deſerve a curſe, becauſe a curſe is threatened againſt it; but becauſe it deſerves a curſe, therefore a curſe is threatened.

Now look at ſin in the glaſs of the holy commandment, and you will ſee it deſerves the curſe. For the commandment is,

(1.) An image of the ſovereign ſpotleſs holineſs of God; *The law is holy*, Rom. vii. 12. When God would let out the beams of his own holineſs to man, he gave him the law of the ten commandments, as a tranſcript of it, and wrote them in his heart; and afterwards, the writing being much defaced, he wrote them to him in his word. So the commandment is holy without ſpot, as God is. So that the creature riſing up againſt the commandment, riſeth up againſt God.

(2.) It is an image of his righteouſneſs and equity, whereby he does juſtly to all; *The commandment is juſt*, Rom. vii. 12. The commandment is all right in every part, and of perpetual equity: *I eſteem all thy precepts concerning all things to be right*, Pſal. cxix. 128. Look to it as it preſcribes our duty to God, to our neighbour, and to ourſelves, Tit. ii. 12. It is of ſpotleſs and perfect righteouſneſs, as that God is whoſe righteous nature and will it repreſents,

(3.) An image of his goodneſs; *The commandment is—good*, Rom. vii. 12. It is all lovely, lovely in every part; lovely in itſelf, and in the eyes of

all who are capable to diſcern truly, what is good and what evil, Pſal. xcix. 97. *O how love I thy law!* Conformity to it is the perfection of the creature, and its true happineſs, as rendering the creature like unto God, 1 John iii. 2.

Thus the breaking of the covenant by doing contrary to the holy commandment, is the tranſgreſſing of the holy, juſt, and good will of our Sovereign Lord; a defacing of and doing violence to his image, who is the chief good and infinite good. Therefore ſin is the chief or greateſt evil, and conſequently deſerves the curſe.

2*dly*, Since it deſerves the curſe, the juſtice of God, which gives every thing its due, enſures the curſe upon it, Gen. xviii. 25. 2 Theſſ. i. 6. If ſin did not lay the ſinner under the curſe, how would the rectoral juſtice of God appear? He will rain a terrible ſtorm on the wicked, not becauſe he delights in the death of the ſinner, but becauſe he loves righteouſneſs, Pſal. xi. 6. 7. and his righteouſneſs requires it.

3. It appears from the threatening of the covenant, Gen. ii. 17. *In the day that thou eateſt thereof, thou ſhalt ſurely die.* That threatening being a threatening of death in its whole extent, enſures the curſe on the ſinner whenever he tranſgreſſeth the command. And the truth of God requires that it take effect, and be not like words ſpoken to the wind. Here is the caſe then, man came under the covenant of works, wherein death was threatened in caſe of tranſgreſſion: now the covenant is broken. It behoved then of neceſſity, that that moment man ſinned, he ſhould be bound over to the revenging wrath of God, or fall under the curſe. And in that caſe all natural men

lie. And thus the ſentence of the law paſſeth immediately on ſinning, Gal. iii. 10. *Curſed is every one that continueth not*, &c. in the preſent tenſe; agreeable to the tenor of the threatening, *In the day that thou eateſt*, &c.

4. If man had once run the courſe of his obedience, being come to the laſt point of it, he behoved to have been juſtified and adjudged to eternal life, according the tenor of the covenant, Rom. x. 5. *The man which doth thoſe things ſhall live by them*; the ſentence of the law would immediately have paſſed in his favour, according to the promiſe. And therefore man having once broken the covenant, falls under the curſe, and is adjudged to eternal death: for the curſe bears the ſame relation to the threatening, that law-juſtification bears to the promiſe. Hence it is that the unbeliever is declared to be *condemned already*, John iii. 18.

Laſtly, Chriſt's being made a curſe for ſinners, is a clear evidence of ſinners being naturally under the curſe, Gal. iii. 13. *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us*. He took their place in the broken covenant of works, Gal. iv. 4. 5. that bearing the curſe due to them, they might be ſet free upon their union with him. Hence they who by faith are united to Chriſt, having his ſatisfaction imputed to them, are delivered from the curſe, as borne for them, and away from them, by their Surety: but all others remain under it, as not being reputed to have ſatisfied it.

Thus far in the general, concerning this dreadful condition. But,

A more particular view of the dreadful condition of the natural man, under the curſe of the broken covenant of works.

II. We muſt take a more particular view of the dreadful condition of the natural man under the curſe of the broken covenant of works. And here opens the moſt terrible ſcene that men are capable of beholding, in time or eternity. Happy they who timely behold it ſo, as to be thereby ſtirred up to flee to Chriſt. It comprehends both the ſinfulneſs and the miſery of a natural ſtate, the curſe being the chain by which the ſinner is bound over to death in its full latitude, as it ſtands in the threatening of the covenant, Gen. ii. 17. and by which he is ſtaked down under that death. And we ſhall take a view of this the natural man's condition, by the breach of the covenant of works, in this life, and after this life.

The condition of the natural man under the curſe, in this life.

FIRST, The natural man's condition under the curſe of the broken covenant, is very terrible in that part of it which takes place in this life. The execution of the curſe is not quite delayed to another world: it is begun in this life, carried further on at death, and full and final execution comes at the laſt day. As to that part of this condition which takes place in this life, we ſhall have the more diſtinct view of it, if we take it up in theſe following parcels; as to the ſoul, the body, and the whole man.

The condition of the natural man's ſoul under the curſe.

Firſt, Let us view the condition of the natural

man's soul under the curse. The natural man's soul is under the curse. It is the most noble part of the man, but the heaviest part of the curse lies upon it. And therefore Christ's soul-sufferings, when he was made a curse for us, were the most terrible of all his sufferings. That is the inward man into which the curse sinks, like water or oil, Psal. cix. 18. In the moment man sinned, his soul fell under the curse. And so,

1. His soul was separated from God, in favour with whom his life lay, Psal. xxxvi. 5. Deut. xxix. 21. The course of saving influences was stopt, the sun went quite down on him, and he lost God, his friend, his life, the soul of his soul. Thus natural men live without God, Eph. ii. 12. separated from him, Isa. lix. 2. No saving intercourse betwixt God and them, more than there is betwixt us and our friends now lying in the grave, Psal. v. 4. Amos iii. 3. They hear his word preached; but, alas! they hear not his own voice, John v. 37. They pray to him, but he hears them not neither; John ix. 31. *God heareth not sinners.* They hang on about the posts of his doors, but they never get a sight of the King's face. Be where they will, in the church or in the tavern, in duty or out of it, they are ever at a distance from God. The reason is, they are under the curse, which is as a great gulf fixed betwixt God and them, that there can be no communication betwixt them; none by any means, but what can dry up the gulf, or remove the curse; which the blood of Christ only applied to the soul can do.

2. Hence man's soul-beauty was lost; death seizing on him by sin, his beauty went off. As when

Chriſt curſed the fig-tree, it withered away; its bloſſoms went up as duſt, its verdure and greenneſs were loſt: ſo the curſed ſinner was ſtript of his original righteouſneſs, the light of his mind, the rectitude of his will, the orderlineſs of his affections, and the right temper of all the faculties of his ſoul, Gen. iii. 7. 8. Thus, under the curſe, the natural man's ſoul lies in ruins, *dead in treſpaſſes and ſins*, Eph. ii. 1. dead to God, dead to righteouſneſs, dead to its primitive conſtitution and frame, though in a living body.

A dead corpſe is an awful ſight, where the ſoul is gone. But thy dead ſoul, from which God is gone, O natural man, is a more awful one. Couldſt thou ſee thy inward man, as well as thou ſeeſt the outward, thou wouldſt ſee a ſoul within thee of a ghaſtly countenance, the eyes of its underſtanding ſet, its ſpeech laid, all the ſpiritual ſenſes now locked up, no pulſe of kindly affection towards God beating any more; but the ſoul lying ſpeechleſs, motionleſs, cold, and ſtiff like a ſtone, under the curſe.

3. Hence the whole ſoul is corrupted in all the faculties thereof, Gen. vi. 5. *God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.* Jer. xvii. 9. *The heart is deceitful above all things, and deſperately wicked: who can know it?* As the ſoul being gone, the body corrupts; ſo the ſoul being diveſted of its original righteouſneſs, is wholly corrupted and defiled, having a kind of verminating life in it, Pſal. xiv. 3. *They are altogether become filthy.* And as when the curſe was laid on the earth, the very nature of the ſoil was altered; ſo the ſouls of men

under the curſe are quite altered from their original holy conſtitution. This appears in all the faculties thereof.

(1.) Look into the mind, framed at firſt to be the eye of the ſoul; there is a lamentable alteration upon it under the curſe. *O how is the fine gold become dim!* There is a miſt upon it, whereby it is become weak, dull, and ſtupid in ſpiritual things, and really incapable of theſe things, 1 Cor. ii. 14. *The natural man receiveth not the things of the Spirit of God; for they are fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned.* Darkneſs has ſat down on the mind, Eph. v. 8. *Ye were ſometimes darkneſs*; and there ſpiritual blindneſs and ignorance reign, not to be removed by man's inſtruction, or any power leſs than what can take off the curſe. This curſed ground is fruitful of miſtakes, miſapprehenſions, deluſions, monſtrous and miſhapen conceptions, in divine things: doubtings, diſtruſt, unbelief of divine revelation, grow there, of their own accord, as the natural product of the curſed ſoil; while the ſeed of the word of the kingdom ſown there does periſh, and faith cannot ſpring up in it, for ſuch is the ſoil that they cannot take with it.

(2.) Look into the will, framed to have the command in the ſoul, and it is in wretched plight. Its uprightneſs for God is gone, and it is turned away backward from him. It is not only under an inability for good, having loſt all power to turn itſelf that way, Rom v. 6. *We were without ſtrength.* Phil. ii. 13. *For it is God which worketh in you to will and to do of his good pleaſure*: but it is averſe to it, as the untrained bullock is to the

yoke, Pſal. lxxxi. 11. *My people would not hearken to my voice, and Iſrael would none of me.* Luke xix. 14. *We will not have this man to reign over us.* John v. 40. *Ye will not come unto me, that ye might have life.* The will is ſet in direct oppoſition and contrariety to the will of God, Rom. viii. 7. *The carnal mind is enmity againſt God: for it is not ſubject to the law of God, neither indeed can be.* It is a heart of ſtone, that will break, ere it bow to the will of God; and will remain refractory and contumacious againſt him, till the curſe be removed, and the nature of the ſoul changed, though it ſhould be plied with all the joys of heaven, and all the terrors of hell. It is prone to evil, having a fixed bent unto ſin, Hoſ. xi. 7. *My people are bent unto backſliding from me;* and this proneneſs to ſin nothing can alter, but an omnipotent hand.

(3.) Look into the affections, framed to be the arms and feet of the ſoul for good, and they are quite wrong. Set ſpiritual objects before them to be embraced, then they are powerleſs, they cannot embrace them, nor grip them ſtedfaſtly; they preſently grow weary, and let go any hold they have of them: like the ſtony ground hearers, who, becauſe they had no root, withered away, Matth. xiii. 6. But as for carnal objects agreeable to their luſts, they fly upon them, they claſp and twine about them; they hold ſo faſt a grip, that it is with no ſmall difficulty they can be got to let go their hold. Summon them to duty, they are flat, there is no raiſing of them, they cannot ſtir: but on the leaſt ſignal given them by temptation, they are like Saul's hungry ſoldiers, flying on the ſpoil.

(4.) Look into their conſcience, framed to be in the ſoul God's deputy for judgement, his ſpy, and watchman over his creature; and it is miſe-

rably corrupted, Tit. i. 15.—*Their mind and conſcience is defiled.* It is quite unfitted for its office. It is fallen under a ſleepy diſtemper, ſleeping and loving to ſlumber. So it is a dumb conſcience, often not meddling with the work of directing, informing of the will of God, warning againſt ſin, and exciting to duty: and thus men are left as when there was no king in Iſrael, every one doing that which is right in their own eyes. Sometimes being conſulted, it gives quite wrong orders, calling darkneſs light, and light darkneſs, having loſt its right judgement; like thoſe of whom our Lord ſpeaks, John xvi. 2.—*The time cometh, that whoſoever killeth you, will think that he doth God ſervice.* And accordingly it excuſeth, where it ſhould accuſe; and accuſeth where it ſhould excuſe. And if it be once thoroughly awakened, it drives towards deſpair.

(5.) Laſtly, Look into the memory, framed to be the ſtorehouſe of the ſoul, and the ſymptoms of the curſe appear there too. Things agreeable to the corruption of nature, and which may ſtrengthen the ſame, ſtick faſt in the memory, ſo that often one cannot get them forgotten, though they would fain have their remembrance razed. But ſpiritual things natively fall out of it, and are ſoon forgotten; the memory like a leaking veſſel letting them ſlip.

4. Man being in theſe reſpects ſpiritually dead, the which death was the conſequent of the firſt ſin; the curſe lies on him as a grave-ſtone, and the penalty binds it upon him, that he cannot recover. So he is in ſome ſort, by the curſe, buried out of God's ſight. Thus ſinners are ſaid to be *concluded in unbelief*, Rom. xi. 32.; ſhut up as in

a priſon, *under the law*, viz. with its curſe, Gal. iii. 23. So when Chriſt comes to ſinners with his offers of life and ſalvation, he finds them bound in a priſon, Iſ. lxi. 1. — *He hath ſent me—to proclaim — the opening of the priſon to them that are bound.* They are under chains of darkneſs, even the chains of the curſe on all the faculties of the ſoul; which they can no more ſhake off them, than a dead man can looſe and throw off him his dead cloaths, hoiſe up his grave-ſtone, and come forth to the light. The curſe cuts off the communication between God and the ſinner, and ſo cloſes up all door of hope, while it remains, but by that which can remove the curſe.

5. Hence that corruption of the ſoul grows more and more. As the dead corpſe, the longer it lies in the grave, it rots the more, till devouring death has perfected its work in its utter ruin: ſo the dead ſoul under the curſe grows worſe and worſe, in all the faculties thereof, till it is brought to the utmoſt pitch of ſin and miſery in hell, 2 Tim. iii. 13. like *evil men and ſeducers waxing worſe and worſe.* Sin continuing its reign in the ſoul, muſt needs gather ſtrength; and the longer the corruption of nature continues, the ſtronger it grows. And hence it is, that ordinarily the longer one has lived in an irregenerate ſtate, the pangs of the new birth are the more ſevere.

6. And hence the corruption of nature ſhoots forth itſelf in innumerable particular luſts, according to its growth, Mark vii. 21. 22. 23. *For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, theſts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs: all theſe evil*

things come from within, and defile the man. Theſe all ſpring up in the ſoul under the curſe, in ſuch plenty as at length to cover the face of the whole ſoul, as the curſed earth brings forth thorns and thiſtles without the pains of the huſbandman, and as nettles do the face of the ſluggard's vineyard, Prov. xxiv. 30. 31. The man thinks himſelf very far from ſuch a ſin as he has not been tried with: but when a fit temptation offers, he appears in his own colours; why? but becauſe the ſoul under the curſe was fit to conceive by ſuch a temptation.

7. And theſe luſts grow ſtronger and ſtronger. The man who firſt *walks in the counſel of the ungodly*, proceeds to *ſtand in the way of ſinners*, and at length *ſits down in the ſeat of the ſcornful*, Pſal. i. 1. The more corrupt one's nature grows, the more nouriſhment it ſends forth to feed and fleſh particular luſts. And theſe luſts acting according to their nature, gather ſtrength by exerciſe: ſo that cuſtom makes their acting ſo eaſy and ready, that they come at length to refuſe to be managed, like thoſe of whom Peter ſpeaks, 2 epiſt. ii. 14. *having eyes full of adultery, and that cannot ceaſe from ſin.* And the man muſt quit the reins to them, they are quite beyond his control, Jer. xiii. 23.

But this is not all the miſery of the ſoul under the curſe: there are additional plagues, which by the curſe they are liable to, who are under it. Theſe ſoul-plagues are of two ſorts; ſilent ſtrokes, and tormenting plagues.

1. Silent ſtrokes, which make their way into the ſoul with no noiſe: but the leſs they are felt, they are the more dangerous; ſuch as,

(1.) Judicial blindneſs, Eph. iv. 18. *Having the underſtanding darkened, being alienated from the*

life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart. They are naturally blind, and love not to have their eyes opened, John iii. 19.—*Men love darkneſs rather than light, becauſe their deeds are evil.* However, ſome gleams of light get into their minds, while it ſhines in the word round about them. But they rebel againſt the light, ſhut their eyes upon it, and ſo make themſelves more blind, Job xxi. 14. *Therefore they ſay unto God, Depart from us; for we deſire not the knowledge of thy ways.* Wherefore God, in his juſt judgment, cauſes the light to withdraw, that it ſhall not enter into their ſouls, and leaves them to Satan to be by him blinded more than ever, 2 Cor. iv. 3, 4. *But if our goſpel be hid, it is hid to them that are loſt; in whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.*

(2.) Strong deluſions. Men living under the goſpel-light, having the truth clearly diſcovered to them, do often keep the truth priſoner, Rom. i. 18. *Who hold the truth in unrighteouſneſs,* They receive the true principles into their heads, but they will not allow them to model their lives in conformity to the truth. So they receive not the truth in love. For avenging of which quarrel, they are given up to a ſpirit of deluſion, 2 Theſſ. ii. 10, 11.—*becauſe they received not the love of the truth, that they might be ſaved.—For this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie.* Thus is the curſe beginning to work at this day, for the contempt of the glorious goſpel; and how the fearful plague of

deluſion may ſpread ere it end, God only knows.

(3.) Hardneſs of heart, Rom. ii. 5, Mens hearts are naturally hard and inſenſible: but under ſoftening means they harden them more: and God hardens them judicially, Rom. ix. 18.— *Whom he will he hardeneth*; with-holding his grace from them, Deut. xxix. 4. as Moſes ſaid to the Iſraelites, *The Lord hath not given you a heart to perceive, and eyes to ſee, and ears to hear*: blaſting all means to them, whether providences or ordinances, whereby others are bettered, ſo that they do them no good, Hoſ. iv. 17. *Ephraim is joined to idols: let him alone*: expoſing them in his holy providence to ſuch objects, as their corruptions make an occaſion of ſinning more, Deut. ii. 30.; giving them over to their luſts, leaving them to the temptations of the world, and to the power of Satan, and ſuffering them to proſper in an evil courſe. Whereby it comes to paſs that they are hardened in ſin more than before.

(4.) A reprobate ſenſe, Rom. i. 28. whereby men loſe the faculty of diſcerning betwixt good and evil, as thoſe who are deprived of the ſenſe of taſting know no difference betwixt bitter and ſweet. Thus men who being wedded to their luſts, and can by no means be brought to part with them, but treat that light which diſcovers the evil of them as an enemy, are ſometimes in the fearful judgement of God ſuffered to proceed this length, that they can ſee no evil even in groſs ſins, but vile abominations are in their eyes harmleſs things.

(5.) Laſtly, Vile affections, Rom. i. 26. Many a time vile affections ſtir in the ſoul, and the grace of God in ſome, and reaſon and a natural conſcience in others, do ſtrive againſt them, and re

preſs their fury. Theſe are the product of the corruption of nature in all men: but this ſoul-plague is more dreadful. In it the ſoul is given up to theſe vile affections, ſo that by them they are commanded, and ruled, and led, like beaſts, without reaſon. A fearful caſe; reaſon and conſcience are impriſoned, all power and rule over the ſoul is taken out of their hands: and the rabble of vile paſſions and affections manage all, without controul. So that the ſoul is like a ſhip at ſea without a governor, that is toſſed hither and thither, being entirely under the management of the winds and waves.

2. Tormenting plagues, which make the ſoul to feel them, to its great pain and uneaſineſs. Many are the executioners employed againſt the ſoul fallen under the curſe, who together do pierce, rack, and rend it as it were in pieces. Theſe are tormenting paſſions, which had never appeared in the ſoul had it not fallen into ſin, and ſo under the curſe. Such tormenting plagues, which the ſoul under the curſe is liable to, are chiefly theſe following.

1*ſt*, Diſcontent. This haunts the ſoul like a ghoſt, ever ſince man fell from God, ſometimes in greater, ſometimes in leſſer meaſure. He would not reſt contented in God, and from that time he could have no more content within himſelf. He muſt have all his will, otherwiſe he is diſcontented; and that he ſhall never get, till God's will be his will; and that will never be till he be delivered from under the curſe. Hence wretched man is born weeping, lives complaining and diſcontented, and dies diſappointed. What ſaws, axes, and harrows of iron does this diſcontent draw through the ſoul,

in fretfulneſs, impatience, murmuring, grudging, repining, quarrelling with God and men; whereby men become a burden to the Spirit of God, a burden to others, and a burden to themſelves? The diſcontented ſoul is ruffled and rankled with very ſmall trials, like Ahab, Haman, &c. yea and often with it knows not what; only there is ſomething wanting, and the mind is uneaſy. The myſtery lies here, the peace of God is not ruling in the heart, Col. iii. 15. Phil. iv. 7.

2dly, Wrath. This is a fire in the man's boſom, to burn him up; an arrow, a dagger, a ſword piercing to the very ſoul, Job v. 2. *For wrath killeth the fooliſh man.* This fills him with rage and fury, and makes the whole ſoul like the troubled ſea, when it cannot reſt, but its *waves toſs themſelves* and roll up and down, *caſting up mire and dirt.* The proud heart with temptation ſwells; and theſe will no more be wanting to us while here, than the air will be free from midges in the heat of ſummer, that the man may travel undiſturbed. The ſecret diſcontent in the ſoul, following on its loſs of God, is the cauſe of this, as well as of other tormenting paſſions. Hungry folk are ſoon angry. The gnawing hunger in the ſoul after happineſs and ſatisfaction, from which it is barred under the curſe, makes them ſo peeviſh and wrathful.

3dly, Anxiety, whereby the ſoul is as it were ſtretched on tenter-hooks, and is drawn aſunder by divers thoughts, and put on the rack. Many are the grounds of this torture to the ſoul. Sometimes it is on the account of carnal things, which come under the name of *the cares of this life*, Luke viii. 14. and ſo as many luſts as a man

has to ſatisfy, ſo much anxiety how to get them ſatisfied falls to the ſhare of the wretched ſoul. Ahab is racked how to get his covetouſneſs ſatisfied, Haman is racked with his ambition and revenge, &c. Hence the man travaileth with iniquity, Pſal. vii. 14. is in pain as a woman with child to bring it forth. Sometimes it is on the account of his ſoul's ſtate before God, how to eſcape the wrath and curſe of God, while the dreadful ſound is in the man's ears; Acts ii. 37. *Now when they heard this, they were pricked in their heart, and ſaid,* —— *Men and brethren, what ſhall we do?* Acts xvi. 30. *Sirs, what muſt I do to be ſaved?* This, though it comes to nought in many, yet the Lord makes uſe of for bringing the elect to Chriſt.

4*thly*, Sorrow of heart, which is a weight on the ſoul preſſing it down, the native fruit of ſin and the curſe. There is a flood of ſorrow let out on man under the curſe, which divides itſelf into two great ſtreams. (1.) The ſorrow of the world, 2 Cor. vii. 10. Here run over the ſoul, the floods of ſorrow ariſing from worldly loſſes, croſſes, diſappointments, which men meet with in worldly things, in their bodies, eſtates, reputation, relations, and the like. And this ſtream never dries up, every day has the evil thereof, Matth. vi. *ult.* And as if the evils coming on men themſelves mediately or immediately, could not ſufficiently cauſe theſe waters to ſwell, ſuch is the diſpoſition of the ſoul under the curſe, that the good which others meet with, often ſerves to increaſe them, by means of envy, ill-will, and grudge at their proſperity, Job v. 2. *Envy ſlayeth the ſilly one.* (2) The ſorrows of death, Pſal. cxvi. 3. ariſing

from a ſight of the guilt of ſin lying on the ſoul before the Lord, which will make the moſt ſtout-hearted bow their heads under the weight, Matth. xxvii. 3. 4. Theſe are the moſt bitter waters cauſed by ſin and the curſe; and wo to him with whom they ſwell to the brim, if Chriſt be not a lifter up of the head to him.

5thly, Fear and terror, which ſeizing on the ſoul puts an end to its eaſe and quiet. This covereth the ſoul with blackneſs, darkneſs, and tempeſt; takes away its courage, ſtrikes a damp upon it, and makes it reſtleſs. And it is twofold, both effects of the curſe on the ſoul.

(1.) Terror of heart, from the apprehenſion of danger and miſery approaching. Man, having ſinned, is by the curſe denounced a rebel, yea and adjudged to death: hence he is in God's world like a man under ſentence of death, wandering here and there within the King's dominions, ready to be frighted at every accident, and no where ſecure or in quietneſs, like Cain, Gen iv. 14. How can they be fearleſs among God's creatures, to whom God is an enemy? Guilt is a mother and nurſe of fears; and hence it comes to paſs, that the ſinner ſometimes is made to tremble at the ſhaking of a leaf. In a ſpecial manner, any token, preſage, or likelihood of the approach of death, the king of terrors, fills the ſoul with tormenting fear. This is awfully deſcribed Deut. xxviii. 65. 66. 67. *And among theſe nations ſhalt thou find no eaſe, neither ſhall the ſole of thy foot have reſt: but the Lord ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind. And thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night, and*

ſhalt have none aſſurance of thy life. In the morning thou ſhalt ſay, Would God it were even; and at even thou ſhalt ſay, Would God it were morning, for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee.

(2.) Horror of conſcience, ariſing from the ſenſe of guilt, and apprehenſions of God's wrath againſt the ſoul, Iſ. xxxiii. 14. *The ſinners in Zion are afraid, fearfulneſs hath ſurpriſed the hypocrites. Who among us ſhall dwell with the devouring fire? who among us ſhall dwell with everlaſting burnings?* This is of all terrors in the world the greateſt, and makes a deep wound in the ſoul, Prov. xviii. 14. *A wounded ſpirit who can bear?* Cain could not bear it, Gen. iv. 13. Judas could not endure it, Matth. xxvii. 3. 4. Jeremiah prays againſt it, Jer. xvii. 17. it made Paſhur a terror to himſelf, chap. xx. 4. This is the dreadful workings of the curſe in the ſoul, giving it a foretaſte of hell. And we may obſerve three degrees of it.

[1.] A confuſed fear as to one's ſoul's ſtate, making the perſon uneaſy, with ſuſpicions and jealouſies that matters are all wrong betwixt God and the ſoul; like that of Herod, Matth. xiv. 1. 2. who hearing of the fame of Jeſus, ſaid unto his ſervants, *This is John the Baptiſt; he is riſen from the dead, and therefore mighty works do ſhew forth themſelves in him.* Conſcience may ſleep long very ſound, and yet at length begin to ſpeak, as it were betwixt ſleeping and waking, ſo as it may fill the man with uneaſineſs, with its very *may-be's*. For under the curſe it can never be true to a man's eaſe, but will one time or other give alarms.

[2.] A sharp pang, though passing like a stitch in one's side; which, while it lasts, fills the soul with horror, and makes the man's heart melt in him like wax, under clear apprehensions that God is his enemy. Such was that of Belshazzar, Dan. v. 6. and Felix, Acts xxiv. 25. *And as Paul reasoned of righteousness, temperance, and judgement to come, Felix trembled, and answered, Go thy way for this time: when I have a convenient season, I will call for thee.* He felt the fire kindled in his bosom, that it was too strong for him; and therefore immediately orders that there be no more fewel laid to it, lest it should quite burn him up. Such one day fevers of conscience, no doubt, many natural men do feel under the curse, though, by methods of their own, they find means to cause the fit wear off.

[3.] A vehement and abiding horror which they can no more shake off, as in Judas's case, Matth. xxvii. 3. 4. Then the guilt that lay on the conscience, like brimstone is fired, and burns so that they cannot quench the flame. The arrows of wrath dipt in the poison of the curse, and shot into the soul, by an almighty hand, work so as the poison of them drinks up their spirits. The beginnings of hell then are felt. The conscience is like mount Sinai, all in fire and smoke. The terrors of God are round about them, as set in battle-array against them: and they become a terror to themselves, and sometimes a terror to others too. The threatenings of the holy law, are no more looked on as scarecrows, by the most obstinate sinner once brought to this pass; their lusts then are bitter to them as death; and all the comforts of the world sapless.

Lastly, Despair, Is. xvii. 11. *In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.* This is the very height of the soul's torment in this world, and puts the copestone on its misery here: and no wonder, for it is the tormenting plague of the damned. A man may be under great horror of conscience, and yet there may be a secret hope of an outgate which supports him: but who can conceive, without experience, the torment of that soul on whom despair hath seized, and hath shut up all doors of hope? What a fearful case must that soul be in, against which the sea of the Lord's wrath so swells and rages, that it is in that case, Acts xxvii. 20. *And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.* This leaves the soul no ease at all, and sometimes hath a most fearful issue, as in Saul and Judas.

The body is under the curse.

Secondly, The natural man's body is under the curse. The first sin was completed by an action of the body: man ate the forbidden fruit, and with it swallowed down death, by virtue of the curse, which followed sin hard at the heels. God made man a compend of the universe, by his creating power raised a body, a beautiful fabric, out of the dust, and lodged the soul, a spirit, an immortal substance, in it as in a glorious and convenient habitation, and he blessed the house as well as the inhabitant, Gen. i. 28. But the house he commanded to be kept clean; being defiled by

the soul, suddenly he cursed the soul's habitation, and the original blessing was succeeded with a heavy curse, Deut. xxviii. 18. *Cursed shall be the fruit of thy body*: And surely the cursing of the fruit implies a curse on the tree it grows on, viz. the defiled body. The condition of the body thus laid under the curse, we may view in the following particulars.

1. It is liable to many defects and deformities in the very constitution thereof. Adam and Eve were at their creation not only sound and entire in their souls, but in their bodies, having nothing unsightly about them. But O how often now is there seen a variation from the original pattern, in the very formation of the body! Some are born deaf, dumb, blind, or the like. Some with a want of some necessary organ, some with what is superfluous. Some with such a constitution of body, as makes them idiots, the organs of the body being so far out of case, that they are unfit for the actions of the rational life; and the soul is by them kept in a mist during the union with that body. All this is owing to sin and the curse, without which there had been no such things in the body of man. 'Tis purely owing to mercy, that these things are not more frequent; for by the curse all the sons and daughters of Adam are liable to them; and it may be a humbling question, therefore, to the most handsome and beautiful, 1 Cor. iv. 7. *Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?* And God makes some such instances, that all may see in them what by the curse they are liable to, John ix. 3.

2. As the temperature of the body was by the first sin altered, so as it disposed to sin, Gen. iii. 7. so by the curse that degenerate constitution of it is penally bound on, by which it comes to pass that it is a snare to the soul continually. The seeds of sin are in it; it is *sinful flesh*, Rom. viii. 3. *a vile body*, Phil. iii. 21. and these seeds are never removed while the curse lies on it, being a part of that death to which it is bound over by the curse. Thus the case of the man must needs be very miserable, while a sinful soul and sinful flesh remain so closely knit together, in the nearest relation, each a snare to the other: the soul disposing the body to sin, and the body the soul on the other hand, the corruption of the whole man must make fearful advances under the curse. To this is much owing the croud of *fleshly lusts which war against the soul*, 1 Pet. ii. 11.; such as sensuality, gluttony, drunkenness, filthiness, &c. which more and more drown the soul in destruction and perdition. And the sad effects of this distemperature of the body are never wanting of one kind or another, in all the periods of life: and by means thereof it comes to pass, that the souls of many are in their bodies as sunk in and overwhelmed with a mire of flesh and blood.

3. It is under the curse a vessel of dishonour. By its original make, it was a vessel of honour, appointed to honourable uses, and was so used by the soul before sin entered; and every member had its particular honourable service, serving the soul in subordination to God. But now it is brought down from its honour, and its *members are yielded instruments of unrighteousness unto sin*, Rom. vi. 13. and is abused to the vilest purposes: and in

is never restored to its honour, till the curse being removed, it becomes the temple of God, by virtue of the purchase of it made by the blood of Christ. But while the curse remains, its honour lies in the dust, being bound to such service as it was at first put to in looking to, taking, and eating the forbidden fruit. See a melancholy description of this, Rom. iii. 13. and downwards. It is made by the drunkard like a common sink, by the glutton like a draught, and often like a weary beast under the load of divers lusts. Every natural man's soul makes it a drudge; in some it must be a slave to the vanity of the mind, in others to covetousness, in others to wrath and revenge: in a word, its union with the sinful soul under the curse is become a yoke of iron.

4. It is liable to many mischiefs from without, tending to render it uneasy for the time, and at length to dissolve the frame of it. From the heavens above us, the air about us, the earth underneath us, and all that therein is, it is liable to hurt. All the creatures are in a state of enmity to man, while he is an enemy to God; and the least fly that passeth through the air is able to annoy him now: so that the natural man is ever in the midst of his armed enemies. The promise of the covenant was his guard, that while he kept the commandment, no evil could approach unto him: but now the guard is removed, and he is laid under the curse, having broken the covenant; whereby not only his covenant-defence is departed from him, but heaven has proclaimed war against him, armed the whole creation against the men of his curse, and ordered them to be ready to attack him on a moment's warning. Hence the waters

ſwallow up ſome, the fire hurts others, beaſts wound and bruiſe others, and man is not ſafe from the ſtones of the field, yea, every creature's hand is againſt him. And not only ſo, but by the curſe men are become miſchievous one to another, fighting, beating, wounding, and killing one another.

5. There is a ſeed-plot of much miſery within it. 'Tis by the curſe become a weak body, and ſo liable to much toil and wearineſs, fainting and languiſhing under the weight of the exerciſe it is put to, Gen. iii. 19. And not only ſo, but it hath in it ſuch ſeeds of corruption tending to its diſſolution, as ſpring up in many and various maladies, which prove ſo heavy many times, that they make life itſelf a burden. By virtue of the curſe, death works in the body, all along from the womb, as a mole under ground, till at length it lays the whole fabric in the duſt, and leaves not, as it were, one ſtone on another, in the grave. No part of the body, without or within, is beyond the reach of diſeaſes and torturing pains. The greateſt care of the body cannot altogether ward them off. The curſe has turned this world into an hoſpital, where ſome are groaning under one diſtemper, ſome under another; ſome at one time, ſome at another; and ſome in that reſpect are dying daily, knowing little or nothing of perfect health. The ſtrongeſt are liable to be ſo weakened by diſeaſes as to be unable to turn themſelves on a bed; thoſe who enjoy the greateſt eaſe, to tormenting pains: the moſt beautiful may be a prey to loathſome diſeaſes and ſores; and the ſoundeſt conſtitution to infectious plagues.

6. *Laſtly*, In all theſe reſpects the body is a clog to the ſoul in point of duty, often hanging like

a dead weight upon it, unfitting it for and hindering it from its most necessary work. The sinful soul is in itself most unfit for its great work, in this state of trial, by reason of the evil qualities of it under the curse. But the wretched body makes it more so. The care of the body doth so take up its thoughts with most men, that, caring for it, the soul is lost. Its strength and vigour is a snare to it, and its weakness and uneasiness often interrupt or quite mar the exercises wherein the soul might profitably be employed. And one may see the forlorn case of the soul of man in this body under the curse, how it is on every hand pulled back from salvation-work, in the case of many to whom health and strength is such a powerful snare, while it remains, that they will not, and when they are gone, trouble and distress of body do so fill their hand, that they cannot, mind their salvation-work to purpose.

But it may be objected, That by this account of the condition of those under the curse, the case of natural men and of believers in Christ is alike; since it is evident, that not only these bodily miseries, but many of these soul-miseries are common to both. I answer, Though it seem to be alike in the eyes of beholders, in regard these miseries are materially the same, on natural men and on the children of God; yet really there is a vast difference. On the former they are truly effects of the curse; on the latter they are indeed effects of sin, but not of the curse: For *Christ hath redeemed them from the curse of the law, being made a curse for them*, Gal. iii. 13. Sin entering into the world was a fountain of miseries; and till it be dried up, there will be miseries on mens bodies and souls: but the

poiſon of the curſe is mixed with theſe bitter ſtreams to ſome, but not to others; and that makes as great a difference betwixt the caſe of the godly and ungodly, as betwixt the caſe of one man to whom poiſon, and another to whom medicine is adminiſtered. And,

(1.) The ſtream of miſeries on ſoul or body to a natural man, runs in the channel of the covenant of works; but to a believer, in the channel of the covenant of grace. To the former it comes by virtue of the threatening, Gen. ii. 17. *In the day that thou eateſt thereof thou ſhalt ſurely die*: To the latter it comes by virtue of that, Pſal. lxxxix. 30. 31. 32. *If his children forſake my law, and walk not in my judgements; if they break my ſtatutes, and keep not my commandments; then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.* Running in the channel of the firſt covenant, they bring the curſe along with them; but in the channel of the ſecond covenant, the curſe is not to be found; the waters are healed, however bitter they may be, Iſ. liv. 9. When one has a ſlave, he puniſhes him for his miſdemeanors, by virtue of his maſterly authority over him. But if he be freed and adopted for a ſon, he chaſtens him, but no more as a ſlave, but as a ſon.

(2.) There is revenging wrath in the one, but fatherly anger only in the other, Iſ. liv. 9. *For this is as the waters of Noah unto me; for as I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee.* If it was never ſuch a ſmall ſtroke on the natural man, it is in part of payment of law-debt, for he is under the law, in its commanding, curſing, and condemning

power: if it were ever such a heavy stroke on a child of God, it is no part of payment of law-debt, which he is for ever discharged of in his union with Christ. An ungodly man's basket of bread miscarries; it is no great loss, one would think, he may bear it: but alas! there is an impression of wrath upon it, it miscarried by virtue of the curse, Deut. xxviii. 17. *Cursed shall be thy basket*; and so it is heavier than the sand of the sea, though he, being insensible of his case, feels not the weight of it. Good Eli falls from off his seat, and breaks his neck, 1 Sam. iv. 18. O heavy stroke! we are apt to say: yea but there was no worse in it than fatherly anger; the covenant was not broken, though his neck was broken, Psal. lxxxix. 34. *My covenant will I not break.* He got a soft fall, as hard as it appeared to spectators, he fell on a pavement of love, Cant. iii. 10.

(3.) The miseries of the ungodly in this life are an earnest of eternal misery in hell: but those of the godly are medicines, to keep back their soul from death, 1 Cor. xi. 32. *When we are judged, we are chastened of the Lord, that we should not be condemned with the world.* Every stroke a man under the curse gets, he may call it *Joseph*; for *the Lord will add another.* The least brook that runs, is making towards the sea, as well as the deepest river: and the least affliction by virtue of the curse laid on a man, looks towards hell, as well as the greatest stroke he meets with. Though a piece of money be but small in itself, if it be an earnest-penny of a great sum, it is valued accordingly. And so the least stroke would be frightful to a natural man, if he discerned the nature of it. But in the worst afflictions of God's people,

there is a ſeed of joy, Pſal. xcvii. 11. *Light is ſown for the righteous; and gladneſs for the upright in heart:* and the darkeſt night will have a fair clear morning. There was more of heaven in Heman's hell, Pſal. lxxxviii. 15. than there is in the greateſt eaſe, joy, and proſperity of the wicked.

The whole man is under the curſe.

Thirdly, The whole man is under the curſe. The ſinner fallen from God, fell under the curſe; and like a deluge it has gone over him, and ſurrounded him on every hand. Hence our Lord Chriſt, being made a curſe for us, was beſet with ſorrows, Matth. xxvi. 38. *My ſoul is exceeding ſorrowful even unto death*, like a man when the devouring waves are compaſſing him round about, and from every hand coming in upon him, ready to ſwallow him up. Thus ſtands the natural man under the curſe; it is upon him, 'tis round about him; go where he will, there is no ſhifting of it, all his days he wades through theſe waters; he is in the deep mire, where there is no firm ſtanding. He is curſed,

1. In his name and reputation: *The ſeed of evil-doers ſhall never be renowned*, Iſ. xiv. 20. Sin laid man's honour in the grave, and the curſe lays the grave-ſtone upon it; and it can never riſe again till the curſe be removed, Iſ. xliii. 4. *Since thou waſt precious in my ſight, thou haſt been honourable.* What of it appears before that, is but as it were a ghoſt, a ſpectre of honour, that vaniſheth away, which vain men pleaſe themſelves with a little, as with illuſions of fancy. The ſinner's name may ſhoot up and flouriſh a little: but it is blaſted by

the curſe, with ſhame, contempt, reproach, and diſgrace. And no heights of worldly grandeur can ſecure men againſt this; the curſe is a worm at the root, which will work and cauſe to wither the ſinner's name, whatever pains be taken to hold it green. A good name is better than precious ointment; but where the curſe lies, the dead fly will be found there, to cauſe it to ſend forth a ſtinking ſavour. Every man is deſirous of a name, and the raiſing of it was the ſnare in which man was firſt caught, *Ye ſhall be as gods*; but ſince that time, man has been laid open to many and deep wounds in it, while by the curſe the tongues of thoſe of his own kind have been as arrows ſhot from a bent bow againſt it, Pſal. lvii. 4.

2. In his employment and calling in the world; Gen. iii. 19. *In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground.* Man is put to ſore toil, wearineſs, and diſtreſs in his worldly employment; and when he has done, O what fruitleſs pains and travel is he made to ſee! How often do men labour as in the very fire! and all the iſſue is, they weary themſelves for very vanity. There is ſore and hard travel; and after all men muſt ſay, *We have, as it were, brought forth wind.* The huſbandman toils in labouring the ground, and the earth by virtue of the curſe often gives him but a poor reward of his labour. The ſtoremaſter is diligent to know the ſtate of his flocks, and looks well to his herds; but oft-times it is ſeen that that will not effect it, the curſe works againſt him, and all goes to wreck, Deut. xxviii. 17. *Curſed ſhall be—thy ſtore.* The tradeſman is early and late at his work, but often has much ado to get bread to his mouth and his

family. The merchant carefully watches occaſions of advancing his intereſt; but how often ſeeking gain does he find loſs! and ſome unforeſeen events diſcover a ſecret hand of providence working againſt him in the management of his affairs. See Hag. i. 6. *Ye have ſown much, and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes.* The caſe of the labour of the mind, is in this reſpect no better than the labour of the hands. Solomon tells us, from his experience, the grievous toil of it, Eccl. i. 13. *I gave my heart to ſeek and ſearch out by wiſdom concerning all things that are done under heaven: this ſore travail hath God given to the ſons of men to be exerciſed therewith.* And he alſo tells the ſorry iſſue of that toil, ver. 18. *For in much wiſdom is much grief: and he that increaſeth knowledge, increaſeth ſorrow.* No ſet of men have more remarkable ſymptoms of the curſe on their employment, than thoſe whoſe labour is the labour of the mind. The toil is ſore, the ſucceſs ſmall, and the diſappointments innumerable. The phyſician and the lawyer labour, the one to preſerve the body, the other the eſtate; but after all their pains, their art fails, they miſtake the caſe, or it is beyond their power to rectify it. The projects of ſtateſmen laid in the depth of their wiſdom, how often are they baffled, and by ſome ſmall occurrence the whole frame thereof is unhinged! The guides of the church, after all their contrivances for a ſteady management of her courſe, how often do they row her into deep waters, from whence they cannot bring her back, till ſhe is daſhed in pieces! E-

ven in preaching of the goſpel, while men ſhine, they burn and waſte; and when all is done, they muſt ſit down and ſay, *Who hath believed our report? I have laboured in vain, and ſpent my ſtrength for nought and in vain.* Whence is all this, but that man has fallen under the curſe, and it mars whatever he goes about to make?

3. In his worldly ſubſtance, Deut. xxviii. 17. *Curſed ſhall be thy baſket and thy ſtore.* Where-ever he hath it, he hath the curſe with it; whether it be in the field, Deut. xxviii. 16. or whether it be in the houſe, Prov. iii. 33. On the meat he eats, on the liquor he drinks, the cloaths he wears, and the houſe where he lodges, there is a curſe lying, becauſe they are his. And under the weight of it they groan, as longing to be delivered out of his curſed hands, Rom. viii. 21. 22. And ſometimes even providence recovers them out of their hands in this life, as men do goods out of the hands of unjuſt poſſeſſors, Hoſ. ii. 9. *I will return, and take away my corn in the time thereof, and my wine in the ſeaſon thereof, and will recover my wool and my flax given to cover her nakedneſs.* Thus under the curſe men are liable to melancholy alterations and changes in their outward eſtate. Riches make themſelves wings by virtue of the curſe, and fly away, not to be called back again. The man is infatuated in his management, and ſo is not aware till he has run himſelf aground. He wants the hedge of the covenant-protection about what is his; and he ſuſtains loſſes and damages at the hands of thoſe with whom he has to do. Yea, he gathers and heaps up, and diligently watches it: but a fire unblown conſumes it, and it melts away like ſnow before the ſun; the curſe like a

moth eats it away, and he is wormed out of that on which he ſet his heart. Or if it ſtay with him, it is ſometimes locked up from him, ſo as he has not the comfortable uſe of it, Eccl. vi. 2. *A man to whom God hath given riches, wealth and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof.* And ſo the man never has a bleſſed uſe of it, never has power to uſe it for the high and honourable ends it is appointed of God unto, when he gives it into their hands as ſtewards of it for him. The loſs he has by it, as it turns to his hurt, is never counterbalanced by the gain. And all this comes on the natural man in virtue of the curſe.

4. In his relations. Relations are the joints of ſociety, and ſin going through them all, they are all defiled, and the curſe goes through them too, Deut. xxviii. 18. *Curſed ſhall be the fruit of thy body.* In them men promiſe themſelves comfort; but there they find ſorrow, pain, and ſmart. There they lean as it were to a wall, and a ſerpent does bite them. In the ſtate, magiſtrates often oppreſs, enſnare, and entangle the conſcience, and prove a terror to thoſe that do well. In the church, miniſters are unfaithful, unwatchful, unconcerned for the good of ſouls, or unſucceſsful. In neighbourhood men are unjuſt, ſelfiſh, and ſnares one to another. In the family diſorder and confuſion are found, through every one's unfaithfulneſs in the duties of their reſpective relations. How many are there unequally yoked, companions of life, through their jarrings and diſcord, a burden and a croſs to one another! Huſbands ſuch men of Belial that their wives cannot ſpeak to them; wives as rottenneſs in the bones of their huſbands; pa-

rents unnatural, and unfaithful to, and careleſs of their children; children froward, perverſe, and ſtubborn; ſons of youth hoped to be arrows in the hand of their parents, turning to be arrows to pierce them to the heart; daughters expected to be as corner-ſtones for their fathers family, falling down on the heads of their parents, and cruſhing their ſpirits; maſters unjuſt and unfaithful to their ſervants; and ſervants perverſe, rebellious, and unconſcionable in their ſervice. For the curſe has gone wide, and in every relation the weight of it is found; though moſt men that find the weight of it, know it not to be the curſe indeed.

5. In his lot, whatever it is, afflicted or proſperous. Afflictions are curſed to the man who is under the curſe; he is not bettered by them, tho' others are. He is not humbled by them, but his ſpirit is embittered; and inſtead of coming to God under them, he runs farther away from him: *Why*, ſays the Lord to Iſrael, *ſhould ye be ſtricken any more? ye will revolt more and more*, Iſ. i. 5. God binds the man with theſe cords, but he crieth not. He may groan under the weight of his affliction, but he turns not unto the Lord; he ſaith not, *Where is God my Maker?* Job xxxv. 10. He remains ſtubborn, incorrigible, and impenitent; Jer. v. 3.—*Thou haſt ſtricken them, but they have not grieved: thou haſt conſumed them, but they have refuſed to receive correction: they have made their faces harder than a rock: they have refuſed to return.* The man's proſperity in the world is a ſnare to his ſoul, and ruins him, Prov. i. 32. *The proſperity of fools ſhall deſtroy them.* If his ground bring forth plentifully, his barns are ſeen to, but his ſoul is neglected; as was the caſe of the rich man in the goſpel, Luke xii. 16. &c. If his

family proſper, his houſe be in ſafety, and his ſtock thrive, they ſay unto God, *Depart from us; for we deſire not the knowledge of thy ways. What is the Almighty, that we ſhould ſerve him? and what profit ſhould we have if we pray unto him?* Job xxi. 8.—14. 15. *If waters of a full cup be wrung out to them, they ſet their mouths againſt the heavens, and their tongue walketh through the earth.— And they ſay, How doth God know? and is there knowledge in the Moſt High?* Pſal. lxxiii. 8. 9. &c. Youth, health, ſtrength, and wealth together, prove ruining by virtue of the curſe. Be the man's lot what it will, there is a curſe on it to him, and it tends to his deſtruction.

6. In his uſe of the means of grace; Rom. xi. 8. *God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear.* The man ſits under the dropping of the goſpel, but it does him no good. He is as the ground that often drinks in the rain, but brings forth no fruit meet for him by whom it is dreſſed. He ſtands cumbering the ground in God's vineyard, for there is a withering curſe on him. Good grapes are expected from the pains beſtowed on him, but behold only wild grapes appear. His praying, hearing, communicating, &c. are but like a withered hand that is never ſtretched out, nor reaches to the throne. His convictions and raiſed affections quickly ſettle again, and theſe fair appearances come to nothing. The goſpel that is a ſavour of life to ſome, is a ſavour of death to him, 2 Cor. ii. 16. and Chriſt himſelf, who is ſet for the raiſing of many, is eventually for his falling. Thus the curſe turns every thing againſt the man, and all is death to him.

7. Laſtly, In his perſon. Being a ſinful man under the covenant of works, he is a curſed man: For it is written, *Curſed is every one that continueth not in all things which are written in the book of the law to do them.* The curſe fixeth not only on what is his, but on himſelf; and it is for his ſake that it is laid on other things. The curſe, as you have heard, is on his ſoul, and on his body; for where-ever ſin is found under this covenant, there the curſe alſo is. And,

(1.) The man is under the power of Satan, Acts xxvi. 18. Into the hand of this enemy man fell, when he broke the covenant of works. Satan having waged war againſt heaven, ſet on man heaven's confederate, and gained the unhappy victory, gained him by temptation to renounce his allegiance to his rightful Lord by breaking the covenant, and ſo he fell under his power, as his captive taken in war, Iſ. xlix. 24. was brought under bondage to this worſt of maſters, 2 Pet. ii. 19. and is ruled by him at his pleaſure, 2 Tim. ii. *ult.* The curſe of the covenant falling on the covenant-breaker, he is thereby laid under condemnation, and adjudged to death according to the threatening: and ſo he falls under the power of him that has the power of death, that is the devil, Heb. ii. 14. Every natural man is ſhut up as in a priſon, in his natural ſtate; and there he lies in bonds, Iſ. lxi. 1. There are God's bands on him, the bands of the curſe binding him over to death; and the devil's bands are on him, *viz.* the bands of ſtrong luſts and corruptions, with which they are laden as a malefactor in priſon is laden with irons. And Satan has the power of a gaoler over them. He

keeps the keys of the priſon, and narrowly watches the priſoners, that none of them eſcape. They are not all kept alike cloſe; but none of them can move beyond the bounds of his juriſdiction, more than the priſoner can get out of the dungeon. Even when the King's word comes to deliver the elect, he will not yield them up: but the priſon-doors muſt be broke open, and they forcibly taken out of his hand by a ſtronger than he.

(2.) The natural man being under the curſe, is continually in hazard of utter deſtruction, of having the copeſtone put on his miſery, and being ſet beyond all poſſibility of help. If his eyes were opened, he would ſee himſelf every moment in danger of dropping down into the pit of hell, Pſal. vii. 12. *If he turn not, he will whet his ſword: he hath bent his bow, and made it ready.* The man is conſtantly ſtanding before God's bent bow, and has nothing to ſecure him one moment from the drawing of it. The ſentence of death is paſſed againſt him, John iii. 18. but there is no day intimated for the execution, but every day the dead warrant may be ſigned againſt him, and he led forth to death. His name may be *Magor-miſſabib, a terror round about,* Jer. xx. 3. Whither can he look, where he will not ſee his enemies, ready to ruin him, on a word of command from that God, under whoſe curſe he lies? And what can he do for himſelf amidſt his armed enemies? He is quite naked, Rev. iii. 17. and cannot fight them: he is without ſtrength, Rom. v. 6. and cannot wield armour, though he had it: he is bound hand and foot, Iſ. lxi. 1. and cannot flee: and if he could, whither could he flee for ſafety?

Heaven's gates are ſhut upon him; in the utmoſt parts of the earth, or the moſt remote rock in the ſea, God's hand would find him out. Juſtice is purſuing the criminals under the curſe, crying for vengeance on the traitors; and their foot ſhall certainly ſlide in due time: the law is continually throwing the fire-balls of its curſes on them, and will at length ſet them on fire round about: death is on the purſuit after them, and has gained much ground of them already; and the cloud of wrath hangs over their heads continually in the curſe, and the ſmall rain of God's wrath is ſtill falling on them: how ſoon death may overtake them, they know not; and then the cloud breaks, and the great rain of his ſtrength falls down upon them, and ſweeps them away without hope for ever and ever.

The condition of the natural man under the curſe, after this life.

SECONDLY, The natural man's condition under the broken covenant of works, is very terrible in that part of it which takes place after this life. Then comes the full execution of the curſe, and it is fixed on the ſinner without poſſibility of deliverance. Then will be ſeen and felt by thoſe who periſh under it, what is in the womb of the curſe of the broken covenant, whereof all that befals them in this life is but an earneſt. The truth is, it cannot be fully repreſented in words from the tongues of men: but we ſhall briefly point at, in the following particulars.

Death under the curſe.

Firſt, The natural man under the curſe muſt not only die, but die by virtue of the curſe. Death in any ſhape has a terrible aſpect, it is the king of terrors, and can hardly miſs to make the creature ſhrink, being a deſtruction of nature, and carrying him into another world where he never was before, and putting him into a quite new ſtate, which he has had no prior experience of. But death to the natural man is in a ſingular manner terrible; it is death of the worſt kind. The believer in Chriſt muſt die too; but Chriſt having died for them by virtue of the curſe, and that death of his being applied to them by faith, they die not in virtue of the curſe, Gal. iii. 13. *Chriſt hath redeemed us from the curſe of law, being made a curſe for us*. It is a fatherly chaſtiſement, a medicine to them, yea the moſt effectual medicine that cures them of all their maladies, 1 Cor. xi. 30. 32.

But the natural man dies by virtue of the curſe of the broken covenant, agreeable to the threatening annexed thereto, Gen. ii. 17. Accordingly, upon man's ſinning, the curſe ſeized him; and continuing under that covenant, it is ſtill working in him, till it works his body and ſoul aſunder. Soul and body joined in ſin againſt God, and by ſin the man was ſeparated faom God: and, as a meet reward of the error, the companions in ſin are ſeparated by the curſe at length; which would have remained eternally in a happy union, had not ſin entered.

Now, that we may have a view of death to a ſinner by virtue of the curſe, conſider,

1. It is the ruining ſtroke from the hand of an abſolute God, proceeding according to the covenant of works againſt the ſinner in full meaſure: *He ſhall be driven from light into darkneſs, and chaſed out of the world*, Job xviii. 18. It is the fatal wound, the wound of an enemy, for the ſinner's utter deſtruction. To a ſaint, death is a friend's wound, a ſtroke from the hand of a Father, proceeding againſt his children in the way of the covenant of grace, for their complete happineſs. But the ungodly in death fall into the hands of the living God, who then is and ever will be, to them, a conſuming fire. Having led their life under that covenant, they are then cruſhed in pieces by the curſe for their breaking of it.

2. It is the breaking up of the peace betwixt God and them for ever: it is God's ſetting his ſeal to the proclamation of an everlaſting war with them; after which no meſſage of peace is to go betwixt them any more for ever. It fixeth an impaſſable gulf, cutting off all comfortable communication with heaven, for the ages of eternity, Luke xvi. 26. Now the ſinner under the curſe, living within the viſible church, has the privilege of offers of life and ſalvation: but then there is no more goſpel, nor are there any more good tidings of peace, when once death has done its work. The curſe which in life might have been got removed, by the ſinner's embracing of Chriſt, is then faſtened for ever on him without remedy. The door is ſhut, and that for ever.

3. It puts an end to all their comfort of whatſoever nature, Luke xvi. 25. Lazarus is then comforted, but the wicked tormented. It utterly quen-

ches their coal, and puts out all their light, Job xviii. 18. forecited. To the godly death puts an end to their worldly comforts, but then it lets them into the full enjoyment of their Lord in heaven: but as for the ungodly, at death they leave all their worldly comforts behind them, and they have no comfort before them in the place whither they go. The curſe then draws a bar betwixt them, and every thing that is pleaſant and eaſy.

4. It is death armed with its ſting, and all the ſtrength it has from ſin, and a holy juſt broken law. *The ſting of death*, whereby it pierces like a ſtinged ſerpent, *is ſin*, 1 Cor. xv. 56. and *the ſtrength of ſin is the law*. Now, when death comes on the ungodly man, all his ſins are unpardoned; the guilt of them all, binding him, as with innumerable cords, over to eternal wrath, lies upon him. And theſe cords of guilt cannot be broken; for the law is their ſtrength, which threatens ſin with eternal wrath; and God's truth and faithfulneſs therein plighted, cannot fail. Thus is death armed againſt the unbeliever, and herein lies the truly-killing nature of it. Where that ſting is away, as it is to all in Chriſt, it can do them no real harm, whatever way they die, whether a lingering or ſudden death, a violent or natural one, under a cloud or in the light of comfort, 1 Cor. xv. 55. 56. 57.

5. Laſtly, It is the fearful paſſage out of this world into everlaſting miſery, Luke xvi. 22. 23. It is a dark valley at beſt; but the Lord is with his people while they go through it, Pſal. xxiii. 4. It is a deep water at beſt; but where the curſe is removed, the Lord Jeſus will be the lifter up of

the head, that the paſſenger ſhall not ſink. But who can conceive the horror of the paſſage the ſinner under the curſe has, upon whom that frightful weight lies? It leads him as an ox to the ſlaughter; it opens like a trap-door underneath him, by which he falls into the pit, and like a whirlpool ſwallows him up in a moment, and he is ſtaked down in an unalterable ſtate of unſpeakable miſery.

The ſinner dragged before the tribunal of God.

Secondly, He is immediately after death haled before the tribunal of that God, under whoſe curſe he lies; Eccl. xii. 7. *The ſpirit ſhall return unto God who gave it.* Compare Heb. ix. 27. *It is appointed unto men once to die, but after this the judgement.* There the ſoul is judged according to its ſtate, and the deeds done in the body: and there it muſt receive its particular ſentence. And what can it be, but *Depart, ye curſed?* Where can ſuch a ſoul expect to find its own place, but in the place of torment? Luke xvi. 23. The cauſe is already judged, the ſinner is under the curſe, bound over to hell by the ſentence of the holy law. And thoſe whom the law has power to curſe and does curſe while they are in this world, God will never bleſs in the other world. Conſider the ſinner under the curſe before this tribunal; and,

1. All his ſins, of all kinds, in all the periods of his life, from the firſt to the laſt breathing on earth, are upon him. The curſe ſeals them up as in a bag, that not one of them can be miſſing; Hoſ. xiii. 12. *The iniquity of Ephraim is bound up.*

Where a pardon takes place, the curſe is removed, and being once removed, it never returns: ſo where the curſe is, there neither is nor has been a pardon; for theſe are inconſiſtent, the one being a binding over of the ſinner to wrath, the other a diſſolution of that band, ſo that God will remember their iniquities no more. But where no pardon is, God has ſworn he will not forget any of that ſinner's works, Amos viii. 7. How fearful then muſt the caſe be, while the ſinner ſtands before this tribunal with all his ſins whatſoever upon him?

2. As the man's ſins were multiplied, ſo the curſes of the law were multiplied upon him; for it is the conſtant voice of the law, upon every tranſgreſſion of thoſe under the covenant of works, *Curſed is every one that continueth not in all things which are written in the book of the law to do them*, Gal. iii. 10. How then can ſuch a one eſcape, while innumerable cords of death are upon him before a juſt Judge, with their united force binding him over to deſtruction? His miſery is hereby enſured without all peradventure; and the more of theſe cords there are upon him, the greater muſt his puniſhment be.

3. There is no removing of the curſe then, Luke xiii. 25. The time of trial is over, and judgement is to be paſſed according to what was done in the fleſh. When a court is erected within a ſinner's own breaſt in this world, and conſcience convicts him as a tranſgreſſor of the law, a covenant-breaker, and therefore pronounces him curſed; there is a Surety for the ſinner to fly to, an Advocate into whoſe hands he may commit his cauſe, a Mediator to truſt in and roll his burd en

on by faith. But before that tribunal there is none for the ſinner who comes thither under the curſe. As the tree fell, it muſt lie; that throne is a throne of pure juſtice to him, without any mixture of the grace he deſpiſed. By the law of works which he choſe to live under, deſpiſing the law of grace, he muſt be judged.

4. Laſtly, Wherefore he muſt there inevitably ſink under the weight of the curſe for ever, Pſal. i. 5. He muſt fall a ſacrifice for his own ſin, who now ſlights the only atoning ſacrifice, even Chriſt our paſſover ſacrificed for us. In the courſe of juſtice ſin muſt be ſatisfied for, and without ſhedding of blood there is no remiſſion. The ſatisfaction muſt be proportioned to the injury done to the honour of an infinite God by it. In the goſpel Chriſt is ſet before the ſinner as the ſcape-goat before Aaron: he is called to lay his hand on the head thereof, by faith transferring the guilt on the Surety. Since the ſinner did not ſo, but lived and died under the curſe, his iniquity muſt fall and lie for ever on his own head.

The ſoul of the ſinner ſhut up in hell.

Thirdly, The ſoul is ſhut up in hell, by virtue of the curſe, Luke xvi. 22. 23.—*And in hell he lift up his eyes.* Thus, by the ſentence of the broken covenant, the ſinner is cut aſunder by the ſword of death, and his ſoul receives its portion, where ſhall be weeping and gnaſhing of teeth, being haled from the tribunal into the pit. Then falls the great rain of God's wrath on the men of his curſe, the ſinner being, to his own conviction, entered in payment of the debt which he can never diſcharge, and which can never be forgiven.

The ſtate of the ſeparate ſoul under the curſe, after its particular judgement, who can ſufficiently expreſs the horror of? Conſider theſe things following on that head.

1. Separate ſouls under the curſe, after their particular judgement, are lodged in the place of the damned, called *hell* in the ſcriptures. Then the godly and the wicked change places, who lived together in this world as a mixed company: the ſoul which through faith received the bleſſing, is carried to heaven; and the ſoul which parted with the body under the curſe, is carried to hell. This is evident from the parable of Dives and Lazarus, Luke xvi. 22, 23. In hell the ſouls of the wicked are lodged as in a priſon, reſerved to a further judgement againſt the great day, 1 Pet. iii. 19. And who can imagine what thoughts of horror muſt, at its entrance thither, ſeize the ſoul, which a little before was in the body in this world, but then goes into an unalterable ſtate of miſery, and hath the bars of the pit ſhut upon it, without hope of relief? O the fearful ſudden change it will be to them who lived in wealth and eaſe, and to them who lived in poverty and diſtreſs here! Who can ſay to which of them it ſhall be the moſt frightful change?

2. The dregs of the curſe ſhall there be wrung out to them, and they made to drink them, in the fearful puniſhment inflicted upon them for the ſatisfaction of offended juſtice, for all their ſins original and actual. Then ſhall be more remarkably than ever before accompliſhed that paſſage, Pſal. lxxv. 8. *In the hand of the Lord there is a cup, and the wine is red: it is full of mixture, and he poureth out of the ſame: but the dregs thereof all the*

wicked of the earth ſhall wring them out, and drink them. The ſeparate ſoul doth not ſleep, nor is void of feeling, nor is it extinguiſhed till the reſurrection, as ſome have dreamed: no, no; it lives, but lives in miſery; it feels, but feels nothing but anguiſh. It is laid under the puniſhment of loſs, being at once deprived of all thoſe things wherein it ſought its ſatisfaction in this world, and of all the happineſs of the other world: and it is puniſhed alſo with the puniſhment of ſenſe, the wrath of an angry God being poured into it, Luke xvi. 23. 24. which is expreſſed under the notion of being *tormented in a flame.* Then all the joys of the curſed ſoul are killed, plucked up by the root; and a flood of ſorrows ſurrounds it, having neither brim nor bottom.

3. They are ſenſible of their loſt happineſs, Luke xvi. 23. They ſee it to their unſpeakable anguiſh. Whatever they heard of heaven, and the happineſs of thoſe who die in the Lord, while they were on earth; they will get a more affecting diſcovery of it then, which will cauſe them rage againſt themſelves, that ever they ſhould have preferred the pleaſures of ſin and a vain world to ſuch a bleſſed ſtate. And how muſt it pierce the wretched ſoul, to think that not only all is loſt, but loſt without poſſibility of recovery? Luke xvi. 26. O that men would be wiſe in time, and believe that the ſtate of trial will end with them ere long, and ſo bend their cares and endeavours, that, amidſt the throng of the world's buſineſs, cares, vanities, and temptations, they loſe not their ſouls.

4. Their conſciences are then awakened, never to fall aſleep any more for ever. They will ſcorch them then like a fire that cannot be quenched, and gnaw them like a worm that never dieth. With-

out queſtion ſeparate ſouls are capable of calling things paſt to remembrance, as is evident in the caſe of the rich man when in the ſeparate ſtate, Luke xvi. 25. where Abraham bids him remember what a portion he had in this life: the rich man remembers his five brethren, and what a life he and they led, ver. 28. The conſcience that was ſeared till it was paſt feeling, will then be fully ſenſible. The evil of ſin will then be clearly ſeen, becauſe felt: the threatenings of the holy law will no more be accounted ſcarecrows, nor will there be any ſuch fools there as to make a moek of ſin. The ſoul there will be under continual remorſe, and regret for ever the ill-ſpent life, where there is no place for repentance. The ſoul that wou'd never ſearch and try its ways, while there was occaſion to mend what was amiſs, will there go through the ſeveral ſteps of life and converſation here; and every new ſin that caſts up to it as done in the body, will pierce the ſoul like an envenomed arrow.

5. They will be filled with torturing paſſions, which will keep the ſoul ever on the rack. Their ſinful nature remains with them under the curſe, and they will ſin againſt God ſtill, as well as they did in this life; but with this differenee, that whereas they had pleaſure in their ſins here, they ſhall have none in their ſins there; they ſhall be for ever precluded from acting that wickedneſs that may give pleaſure, and the reſtraint upon them that way in their priſon may contribute to their torment; for no doubt the ſeeds of all ſin remain ſtill in them there under the curſe: but their ſins there ſhall be their felt miſery too. The ſcripture holds out thoſe torturing paſſions which they will be filled with, by *weeping, and wailing, and gnaſh-*

ing of teeth; which intimates to us, that ſouls there are overwhelmed with ſorrow, anguiſh, and anxiety, with wrath, grudge, murmuring, envy, rage, and deſpair.

6. Laſtly, In this ſtate they muſt continue till the laſt day, that they be reunited to their reſpective bodies, and ſo the whole man get his ſentence at the general judgement, adjudging both ſoul and body to everlaſting fire, Matth. xxv. For after they are gone out of this world, their wickedneſs may be living behind them, and the ſtream of it may be running when their bodies are conſumed in the grave, and their ſouls have been long in the pit of deſtruction, like the ſin of Jeroboam, who made Iſrael to ſin; all which muſt be accounted for. And hence it appears, that the expectation of reuniting with their bodies can be no comfortable thought to them, but a thought of horror, a fearful expectation.

The ſinner's body goes to the duſt.

Fourthly, The body goes to the duſt in virtue of the curſe, Pſal. xlix. 14. *Like ſheep they are laid in the grave, death ſhall feed on them.* Man's body in the ſtate of innocence was immortal, not ſubject to death: ſin made it mortal, the curſe bound it over to death, and to the grave, the dark territory of death, Rom. vi. 23. *The wages of ſin is death.* Hence our Lord Jeſus Chriſt becoming a curſe for his own, was carried priſoner to the grave, Iſ. liii. 9. lay there for a time bound with the cords of death, Acts ii. 24.; but having fully diſcharged the debt, for which he was laid up, diſarmed death, and proved the deſtruction of the grave for all that are his, Hoſ. xiii. 14. *O death,*

I will be thy plagues: O grave, I will be thy deſtruction. But in the mean time death and the grave remain as before to all thoſe who have no ſaving intereſt in him: ſo that where ever the dead bodies of the wicked are laid up, or however they are diſpoſed of, whether conſumed by the fire, eaten up by other creatures, or laid in a grave properly ſo called; where-ever they remain in the ſtate of the dead: there they are laid up in virtue of the curſe. But the bodies of the godly are not ſo.

The ſtate of the dead body in the grave, under the curſe, we may take up in theſe three things.

1. It is laid up there as in a priſon, like a malefactor in a dungeon, to be kept there till the day of execution. Hence in the language of the Holy Ghoſt, Pſal. xvi. 10. hell and the grave, or the ſtate of the dead, go under one and the ſame name: ſo that article of the creed, that *Chriſt deſcended into hell,* is expounded of his continuing in the ſtate of the dead. The bodies of the godly go to the grave too; but it is a place of reſt to them, where they reſt as in their bed, till the joyful morning of the reſurrection, Iſ. lvii. 2. For death armed with the ſting, poured out all its venom on Chriſt, when it had him there, in their room and ſtead. So it is a hiding-place to them, Job xiv. 13. whither they are carried from the evil to come, Iſ. lvii. 1. and where their eyes are held from beholding grievouſneſs, and an end is put to their toil, Rev. xiv. 13. But in ſcripture-account it is not a place of reſt to the ungodly. Remarkable to this purpoſe is that text, Job iii. 17. 18. *There the wicked ceaſe from troubling: and there*

the weary be at reſt. There the priſoners reſt together; they hear not the voice of the oppreſſor. There are two ſorts of men ſpoke of here, who both go to the grave; ungodly men, troublers of others, perſecutors, oppreſſors; godly men, wearied with trouble, impriſonment, and oppreſſion. The ſtate of the former in the grave is, they are laid by from doing miſchief, cauſing their terror any longer in the land of the living: the ſtate of the latter is, they are at reſt. And as great a difference there is betwixt the two, though one cannot diſcern it from the poſture of their duſt, as betwixt a man aſleep in his own bed, and a man bound hand and foot in a dungeon, Iſ. lvii. 2. 1 Sam. ii. 9. Pſal. xxxi. 17. And it is the removal or continuance of the curſe that makes the difference.

2. Their ſin and guilt remains on them there, and that without further poſſibility of a removal, Job xx. 11. *His bones are full of the ſins of his youth, which ſhall lie down with him in the duſt.* Sin is a dangerous companion in life; one had better live in chains of iron, than in chains of guilt: but happy they with whom ſin parts when ſoul and body part at death. That is the lot of believers in Chriſt, who at the Red ſea of death get the laſt ſight of it. There the Lord ſays to the dying ſaint, whether he hears it or not, as Exod. xiv. 13.—*The Egyptians whom ye have ſeen to-day, ye ſhall ſee them again no more for ever.* But the man dying under the curſe, all his ſins take a dead grip of him never to be let go; and when he lies down in the grave, they lie down with him, and they never part. This is not to be diſcerned neither in the duſt, by bodily eyes;

but it is moſt certain, and as it is repreſented in the glaſs of the word, it makes a ſpectacle of unſpeakable horror, Nah. i. 14. — *I will make thy grave, for thou art vile;* like a vile, filthy, and loathſome thing, which one cannot endure to look at, and there is no cleanſing of; but a hole is dug in the earth, wherein it is covered up with all its filthineſs about it. When a ſaint dies, there is (ſo to ſpeak) one grave made for him, and another for his vileneſs; and he is to riſe again, but his vileneſs never to riſe: but for the ungodly, there is but one where he lies down and his vileneſs with him, both to riſe together again.

3. All the ruin brought on their bodies there, is done by virtue of the curſe, Job xxiv. 19.— *The grave conſumes thoſe which have ſinned.* Death makes fearful havock where it comes: not only doth it ſeparate the ſoul from the body; but ſeparates the ſeveral parts of the body one from another, until it reduce the whole into duſt, not to be diſcerned by the quickeſt eye from common duſt. Thus it fares with the bodies of the godly indeed, as well as the bodies of the wicked: Nevertheleſs great is the difference; the curſe working theſe effects in the bodies of the latter, but not of the former; ſtinged death in the one, unſtinged death in the other: So all theſe effects in the one are pieces of revenging wrath for the ſatisfaction of juſtice; in the other not ſo, but like the melting down of the crazy ſilver veſſel, to be caſt into a new mould.

The wicked ſhall riſe again under the curſe.

Fifthly, They ſhall riſe again out of their graves, at the laſt day, under the curſe, John

v. 29. *They that have done evil, ſhall come forth unto the reſurrection of damnation.* Compare Matth. xxv. 41. *Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.* Our Lord Jeſus Chriſt, who became a curſe for all his people, was carried from the croſs to the grave: but there the debt was fully paid, and the curſe was exhauſted; the curſing law and juſtice had no more to exact of him: So he was brought forth out of the priſon of the grave, as one free perſon who had completely diſcharged the debt, which he was laid in priſon for. And hence believers in Chriſt, tho' they fall down into the grave, as well as others; yet they do not fall down into it under the curſe, far leſs do they riſe again at the laſt day under the curſe. But the natural man having lived and died under the covenant of works, goes to the grave under the curſe: and foraſmuch as all that comes on him, in the ſtate of the dead, cannot ſatisfy completely for his debt, therefore as the curſe remains on him all along while he is there, ſo he riſes again under it. And in this doleful event three things may be conſidered.

1. They ſhall riſe again out of their graves by virtue of the curſe. This is implied in that forecited John v. 29. When the end of time is come, the laſt trumpet ſhall ſound, and all that are in the graves ſhall come forth, godly and ungodly; but the godly ſhall riſe by virtue of their bleſſed union with Chriſt, Rom. viii. 11.; the ungodly by virtue of the curſe of the broken covenant on them. As the malefactor is, in virtue of the ſentence of death paſſed on him, ſhut up in cloſe priſon till the time of execution; and in virtue of

the ſame ſentence brought out of priſon at the time appointed for his execution: even ſo the unbeliever is, in virtue of the curſe of the law adjudging him to eternal death in hell, laid up in the grave till the laſt day; and, in virtue of the ſame curſe, brought out of the grave at that day. Hence, by the by, one may ſee, that there is no force in that arguing, viz. The ſeparation of the ſoul and body was not the ſanction of the law; elſe why ſhould the wicked be clothed with their bodies at the reſurrection? It is true, that ſeparation was not the whole of the ſanction, but it was a remarkable part of it; and there is no inconſiſtency in the ſeparation and reuniting of ſoul and body, being both comprehended in the ſanction, more than in the laying up of the malefactor for, and bringing him forth to execution, being both comprehended in the ſentence of death. The ſame curſe that ſeparated ſoul and body at death, and ſeparated each part of the body from another in the grave, ſhall, at the time appointed, have another kind of effect in bringing together the ſcattered pieces of duſt, and joining them together in one body, and joining it again to the ſoul.

2. All their ſin and guilt ſhall riſe again with them; the body that was laid in the grave, a vile body; a foul inſtrument of the ſoul in divers luſts; an unclean veſſel, ſtained, polluted, and defiled, with divers kinds of filthy impure luſts; ſhall riſe again with all its impurities cleaving to it, Iſ. lxvi. 24. *They ſhall be an abhorring unto all fleſh.* It is the peculiar privilege of believers, to have their *vile bodies changed*, Phil. iii. 21. If the bodies of ſinners be not cleanſed by the waſhing with that

pure water, Heb x. 22. viz. the blood and Spirit of Jeſus Chriſt: though they be ſtrained in never ſo minute parts, through the earth in a grave, they will loſe nothing of their vileneſs and pollution, it will ſtill cleave to every part of their duſt, and appear again therewith at the reſurrection. Then ſhall they get a new and horrible ſight, of the uſe they made of their tongues in profane ſwearing, curſing, mocking at religion, lying, reproaching, cruel and unjuſt threatenings, &c. in undue ſilence, when God's honour, their own ſouls intereſt, and their neighbours good, required them to ſpeak; of the uſe they made of their bellies, in gluttony, and drunkenneſs, and pampering of the fleſh; of their bodies, in uncleanneſs, laſciviouſneſs, and wantonneſs; of their hands, in pilfering, ſtealing, unjuſt beating and abuſing their fellow-creatures, immoderately buſying them in things of this life, to the neglect of their ſouls; in a word, of the uſe they made of their whole body, and every member thereof; with the qualities and endowments thereof, its youth, beauty, comelineſs, health, and ſtrength; together with the memorials of dying put into their hands, as hurts, wounds, weakneſs, ſickneſs, old age; all of them to have been improved for God, the good of mankind, and their own eternal welfare. O, if men could look upon theſe things now, as then they will appear, the ſweet morſel of ſin would be accounted as the poiſon of aſps.

3. Their appearance will be frightful and horrible beyond expreſſion, when they come forth of their graves under the curſe, and ſet their feet on the earth again. When, at the ſound of the trumpet, the dead ſhall all ariſe out of their graves,

and the wicked are caſt forth as abominable branches, what a fearful awakening will they have out of their long ſleep! When they get another ſight of this earth, upon which they led their ungodly lives; ſee their godly neighbours taken out from among them in the ſame ſpot of ground where they all lay, and carried away with joy to meet the Lord in the air; and when they ſee the Judge come to the judgement of the great day, in awful ſtate; and they are going forward to appear before his tribunal: no appearance of malefactors going under a guard to the place of execution; no caſe of a beſieged city taken, and ſoldiers burning and ſlaying, and the inhabitants running and crying for fear of the ſword; can ſufficiently repreſent the frightful appearance, which men riſen again at the laſt day, under the curſe, will make. What ghaſtly viſages will they then have! How will the now faireſt ungodly faces be black as a coal, through extreme terror, anguiſh, and perplexity! How will they ſhiver, tremble, their knees ſmite one againſt another, and their hearts be pierced as with arrows, while they ſee the doleful day they would not believe! What roarings and yellings, and hideous noiſe will then be amongſt the innumerable croud of the ungodly, driven forward to the tribunal as beaſts to the ſlaughter! What *crying to the rocks and the mountains to fall on them, and hide them from the face of the Lamb*, but all in vain! Rev. vi. 16. 17. Then will the weight of the curſe be felt to purpoſe, how lightly ſoever men now walk under it.

The wicked appear before Chriſt's tribunal under the curſe.

Sixthly, They ſhall appear before the tribunal of Chriſt under the curſe, like a malefactor in chains before his judge, Matth. xxv. 41. All muſt appear there, great and ſmall, good and bad; none ſhall be amiſſing; Rom. xiv. 10. *We ſhall all ſtand before the judgement-ſeat of Chriſt.* But they who now receive the bleſſing through faith, ſhall be in no hazard of the curſe then or there. But it is not poſſible, that thoſe who lived and died under the curſe, ſhould not have it upon them before that tribunal; for after death there is no removing of it. The fearful ſtate of thoſe under the curſe before that judgement-ſeat, may be viewed in theſe particulars.

1. In virtue of the curſe, they ſhall be ſet on the left hand, Matth. xxv. 33. No honour is deſigned for them, but ſhame and everlaſting contempt; no ſentence, but what will fix them in an unalterable ſtate of miſery: ſo no acceſs for them to the right hand amongſt the bleſſed; but they muſt be ranged together on the left hand as a company of curſed ones.

2. The face of the Judge muſt needs be terrible to them, as being under the curſe of him, who ſits upon the throne, Rev. vi. 16. 17. When they ſee him, they ſhall know him to be he, who with his Father and the Holy Spirit gave that law which they tranſgreſſed, made that covenant which they broke, whoſe voice the curſe of the law againſt tranſgreſſors was and is; the which muſt needs take effect in their everlaſting ruin, by reaſon of his juſtice, holineſs, and truth. And he will be

in a ſpecial manner terrible to ſuch as had the goſpel-offer made to them, and the more terrible, the more plainly, affectionately, and powerfully it was preſſed on them to accept it. O how will it ſtrike them through as a dart, when they look towards the throne, thinking with themſelves, Lo there he ſits to judge me now, and deſtroy me, who ſo often made offer of life and ſalvation to me by his meſſengers, which I ſlighted! I might through him have obtained the bleſſing, but now I ſtand trembling under the weight of the curſe. The deſpiſed Lamb of God is turned into a lion againſt me. Conſider this, O ſinners, while God is on a throne of grace for you; leſt it be taken down, and a tribunal of pure juſtice be ſet up for you.

3. To clear the equity of the curſe, and the execution thereof upon them, their *works ſhall be brought into judgement*, Eccl. xii. 14. Their whole life ſhall be ſearched into, and laid to the rule of the holy law, and the enormity and ſinfulneſs thereof be diſcovered. Their corrupt nature, with all the malignity and venom of it, againſt the rule of righteouſneſs, ſhall be laid open. Their ſins ſhall be ſet in the light of God's countenance, in ſuch full tale, that they ſhall ſee God is true to his word and oath, that he would not forget any of their works. The maſk will then be entirely taken off their faces, and all their pretences to piety ſolemnly rejected, and declared to have been but hypocriſy. Their ſecret wickedneſs, which they rejoiced to have got hid, and which they ſo artfully managed, that there was no diſcovering of it while they might have confeſſed and found mercy, ſhall then be ſet in broad day-

light before God and the world, when there is no remedy. Conſcience ſhall then be no more blind nor dumb; but ſhall witneſs againſt them and for God; and ſhall never be ſilent any more. The ſin and miſery brought upon others, by their ungodly courſes, taking effect when they themſelves were gone out of the world, ſhall then be purſued in all their breadth and length, and laid to their charge, proved againſt them: And ſo the account of their debt to the divine juſtice ſhall be fully ſtated at that day.

4. Their doom ſhall be pronounced, Matth. xxv. 41. *Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.* Thus ſhall they receive their final ſentence, never to hear more from the mouth of him that ſits upon the throne. This determines the full execution of the curſe on the whole man, ſoul and body together. The godly ſhall get their final ſentence too: but O the vaſt difference betwixt *Come ye bleſſed*, and *Depart ye curſed!* The unſpeakable happineſs of the ſaints in heaven, and the unſpeakable miſery of the damned in hell, will ſhew the difference. But the weight of both lies, you ſee, in the ſtate of the parties, as under the bleſſing, or under the curſe. There is the turning point in reſpect of one's eternal ſtate.

This world ſhall be burnt with fire.

Seventhly, As they ſhall be, by virtue of the curſe now to be fully executed, driven from the judgement-ſeat into hell; ſo, in virtue of the ſame curſe of the broken covenant of works, this world ſhall go up in flames, and ſo have an end

put to it, 2 Pet. iii. 10.—*The heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burnt up.* When ſin got place in the earth by the breach of the covenant, the curſe was laid upon it, and the foundations thereof were as it were ſhaken: by its relation to man, it came within the compaſs of the curſe for his ſin, and ſo was devoted to deſtruction, which ſhall then take its full effect. Yea, the whole frame of the creation having relation to ſinful man, was blaſted for his ſake, being made *ſubject to vanity*, Rom. viii. 20. 21. And ſo the heaven, which becauſe it is over the head of the covenant-breaker, is therefore now ſometimes made braſs, ſhall upon the ſame account then paſs away with a great noiſe; even as the earth, which is ſometimes made iron, becauſe it is under him, ſhall then be burnt up, Deut. xxviii. 23. with 2 Pet. iii. 10. juſt quoted. So the curſe is a train laid in the bowels of the creation, which now and then gives it terrible ſhocks, but will at laſt blow all up together. And when once it has done that, and ſo put an end to this ſtage of vanity and wickedneſs; all the effects of it that now lie ſcattered through the creation, ſhall be gathered together and caſt into the place of the damned (Rev. xx. 14. 15.) with them: ſo that though death and miſery are every where to be found now, it ſhall be no where then, but in that one place; and all that goes under the name of death ſhall be in that place. The weight comprehended in the curſe, lies now on many backs, and ſo is the more eaſily borne: but then it ſhall all lie on the backs of the

men of the Lord's curſe, and on theirs only; and ſo ſhall they feel the full weight of it.

The wicked ſhall lie for ever under the weight of the curſe in hell.

Eighthly, They ſhall lie for ever, under the weight of the curſe, in hell, on ſoul and body together, Matth. xxv. 41. *Depart from me, ye curſed, into everlaſting fire.* Here is their miſery completed, here is the full execution of the curſe. The curſe was big with wrath, indignation, and fury of a holy, jealous, juſt God, againſt ſin, and ſinners for ſin, ever ſince it firſt entered, upon the breach of the covenant: and it has ſince that time ſtill been bringing forth; yet there has likewiſe ſtill been ſome allay in it, and the ſtorm of wrath has not yet come to the height. While men, even the men of the Lord's curſe, live in this world, much patience is exerciſed towards them; and partly through the ſlenderneſs of the ſtrokes laid on them, partly through their inſenſibleneſs, and partly through the mixture of mercy in their cup, they make a ſhift to live at ſome eaſe; and if their eaſe be at any time diſturbed, yet they ordinarily, though not always, find ſome means to recover it: and even while their ſouls are in hell, during the time betwixt their death and the laſt judgement, their bodies lie at eaſe in the grave; ſo but the one half of the man is in torment, and a part of him is eaſy, without any ſenſe or feeling of the leaſt annoyance. But when once the dead are raiſed again, and the men of the curſe have got their laſt ſentence, and time is abſolutely at an end, the myſtery of God finiſhed, and a quite

new ſtate of the creation brought in, to wit, the eternal ſtate; then ſhall the curſe bring forth the threatened death in its full ſtrength and force on the undiſcharged covenant-breakers; and as Chriſt ſtanding Surety for the elect, knew by his experience, ſo ſhall the men of the curſe know by their experience, what was within the compaſs of the threatening of the covenant of works, Gen. ii. 17. —*In the day that thou eateſt thereof thou ſhalt ſurely die.* Many a commentary has heaven wrote upon it unto men, in flaming fire, in blood and gore, in ſighs, groans, and ſwooning of the whole creation: but never a full one yet, excepting in the ſufferings of the Son of God on the croſs. The elect of God get their eyes opened to read that, and ſo they make haſte and eſcape out of the dominion of that covenant to which the curſe belongs: but the reſt are blinded, they cannot read it there. But God will write another full commentary on it, after the laſt judgement, whence all the men of the Lord's curſe ſhall, in their horrible experience, learn what was in it, namely, in the threatening of the covenant of works. The dregs of the cup of the curſe ſhall then be brought above, and they ſhall drink them.

1. In virtue of the curſe, the pit, having received them, ſhall cloſe its mouth on them. A fearful emblem of this we have Numb. xvi. 32. 33. in the caſe of Korah and his company; *And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth cloſed upon them.* Compare that threatening, Pſal. xxi. 9. *Thou ſhalt make them as a fiery oven in th. time of*

thine anger: the Lord ſhall ſwallow them up in his wrath, and the fire ſhall devour them. They ſhall be caſt into the lake of fire, as death and hell are, to be ſhut up there without coming forth again any more, Rev. xx. 14. 15. By the force of the curſe upon them, they ſhall be confined in the place allowed for damned men and devils. It ſhall ſo draw the bars of the pit about them, that ſooner ſhall they remove mountains of braſs, than remove them. It ſhall be ſtronger than chains of iron to bind them hand and foot, that they make no eſcape, Matth. xxii. 13. yea and to bind them in bundles for the fire of God's wrath, that companions in ſin may be companions in puniſhment, Matth. xiii. 30.

2. The curſe ſhall then be like a partition-wall of adamant, to ſeparate them quite from God, and any the leaſt comfortable intercourſe with him, Matth. xxv. 41. While on the other ſide of the wall, the light of glory ſhines, more bright than a thouſand ſuns, filling the ſaints with joy unſpeakable, and which we cannot comprehend, and cauſing the arch of heaven to ring with their ſongs of praiſe: on their ſide is nothing but utter darkneſs, without the leaſt gleam of light; and there ſhall be weeping, wailing, and gnaſhing of teeth. For why, God himſelf is the only true happineſs of the creature, and Chriſt the only way to the Father; but then there is a total and final ſeparation betwixt God and Chriſt, and them. The day of the Lamb's wrath is come, all poſſibility of reconciliation is removed, and patience towards them is quite ended, and the curſe hath its full ſtroke: So God, the Fountain of all good, departs quite from them, abandons

them, caſts them off utterly; and that moment all the ſtreams of goodneſs towards them dry up, and their candle is quite extinguiſhed. Then ſhall be known what is in that word, Hoſ. ix. 12. *Wo to them when I depart from them.* And then there is no getting over the wall, no paſſing of the great gulf for ever, Luke xvi. 26.

3. It ſhall, hence, be a final ſtop to all ſanctifying influences towards them. While they are in this world, there is a poſſibility of removing the curſe, and that the worſt of men may be made holy: but when there is a total and final ſeparation from God in hell, ſurely there are no ſanctifying influences there. The corrupt nature they carried with them thither, muſt then abide with them there; and they muſt needs act there, ſince their being is continued; and a corrupt nature will ever act corruptly, while it acts at all, Matth. vii. 17. And therefore there will be ſin in hell after the laſt judgement, unleſs one will ſuppoſe that they will be under no law there; which is abſurd, ſeeing a creature as a creature owes obedience to God, in what ſtate ſoever it be. Yea, they will ſin there at a horrible rate, in blaſphemies againſt God, and other ſins akin thereto, as men abſolutely void of all goodneſs, in a deſperate ſtate of miſery, Rev. xvi. *ult.* Matth. xxii. 13. The curſe will be a dry wind, not to fan nor to cleanſe, but to wither, blaſt, and kill their ſouls.

4. It ſhall be the breath that ſhall blow the fire continually, and keep it burning, for their exquiſite torment in ſoul and body, Iſ. xxx. 33. *For Tophet is ordained of old: yea, for the king it is prepared: he hath made it deep and large: the pile thereof is fire and much wood: the breath of the*

Lord, like a ſtream of brimſtone, doth kindle it. There the worm which ſhall gnaw them, ſhall never die; for the curſe will keep it in life: the fire that ſhall burn them, ſhall never be quenched; for the curſe ſhall nouriſh it, and be as bellows blowing it, to cauſe it flame without intermiſſion. The curſe ſhall enter into their ſouls, and melt them like wax before the fire; it ſhall ſink into their fleſh and bones, like boiling lead, and torment them in every part. It will ſtake them down there as marks for the arrows of God, which dipt in the poiſon of the curſe ſhall be continually piercing and burning them up. No pity, no compaſſion to be ſhewn any more, but the fireballs of the curſe will be flying againſt them inceſſantly; Rev. xiv. 11. *The ſmoke of their torment aſcendeth up for ever and ever: and they have no reſt day nor night.*

5. Laſtly, The curſe ſhall lengthen out their miſery to all eternity, Matth. xxv. 41. *Depart, ye curſed, into everlaſting fire.* It binds the ſinner to make complete and full ſatisfaction, for all the wrongs he has done to the honour of an infinite God; it binds him to pay, till there be a ſufficient compenſation made for them all. Now, there being no proportion betwixt finite and infinite, the finite creature can never, by its ſufferings, expiate its crimes againſt an infinite God. Hence, when the ſinner has ſuffered millions of ages in hell, the curſe ſtill binds him down to ſuffer more, becauſe he has not yet fully ſatisfied: and ſince he can never fully ſatisfy, it will bind him down for ever and ever, Rev. xiv. 11. and will bring new floods of wrath over his head; and renew its demands of ſatisfaction

through the ages of eternity, but never, never ſay, It is enough.

Thus have I endeavoured to open up unto you the nature of the curſe of the broken covenant of works, and the dreadful condition of thoſe under it, in this life, and after this life. But after all, who knows the power of God's wrath? No tongue can tell, what the frightful experience of thoſe who live and die under it, ſhall teach them. But thus much may ſuffice to have ſhewn you the miſery of being under the covenant of works.

Application of the doctrine, That natural men, being under the broken covenant of works, are under the curſe.

This doctrine ſhall be improved in two practical uſes; for conviction, and for exhortation.

Use I. of conviction. What has been ſaid on this awful ſubject may ſerve to fix convictions in the conſciences both of ſaints and ſinners.

First, Saints, who are brought from under this covenant, delivered from it and the curſe thereof by Jeſus Chriſt, view this curſe in the nature and weight, the length and breadth of it; and ſay in your hearts before the Lord,

1. Do ye ſuitably prize and eſteem your God Redeemer and Saviour? Are your hearts ſuitably affected with the love of God in Chriſt, that ſet on foot your deliverance, and brought it about? Ah! this conſideration may afford us a breaſt full of convictions. What manner of love was this, that the Father did chuſe you from among the curſed children of Adam to inherit the bleſſing? that the Son died for you, to redeem you from this curſe? that the Holy Ghoſt applied to you the purchaſe of Chriſt's death, to the actual removing of this curſe from off you?

O where is that love, that warm, glowing love to the Lord, that this requires! The Father's love to you while under the curſe, moved him to make his Son to be ſin for you, who knew no ſin, that you might be made the righteouſneſs of God in him. Chriſt's love to you made him become a curſe for you, and drink the dregs of that cup, which ye ſhould have have drank through eternity in hell. The Spirit's love to you made him watch the moment appointed for your deliverance, and bring you out with a ſtrong hand from the dominion of the law, and tranſport you into the dominion of grace, where there is no more curſe. O look back to the dreadful curſe which ye were under; look up to the love in delivering of you; keep one eye upon the one, and another eye upon the other, till theſe cold hearts of yours warm with love.

2. Do ye ſuitably prize the new covenant, the ſecond covenant? Do ye pry into the myſtery of the glorious contrivance, ſtand and wonder at the device for bringing curſed ſinners to inherit the bleſſing? Would it not become you well to be often looking into it, and ſaying, *This is all my ſalvation, and all my deſire?* 2 Sam. xxiii. 5. Ah! why have we not higher and more honourable thoughts of the covenant of grace, of the Second Adam the Head, Surety, and Meſſenger of the covenant, of the goſpel the proclamation of the covenant, the Bible the book of the covenant, the promiſes of the covenant, the matchleſs privileges of the covenant, and even of the public criers of the covenant too? Iſ. lii. 7. To help you to this, lay the volume of the two covenants before you: open and read the covenant of works

in the firſt place, where you will find nothing but demands of perfect obedience under the pain of the curſe; a promiſe of life upon conditions impoſſible to be performed by you, but the curſe, wrath, death, hell, and damnation to the ſinner. Then turn over to the covenant of grace, and read life and ſalvation through Jeſus Chriſt by faith; no curſe, death, hell, damnation, nor revenging wrath; all theſe diſcharged by the Surety. And ſo raiſe your eſteem of the new covenant in Chriſt's blood.

3. Do ye walk anſwerably to the deliverance from this curſe? Ah! may not that be applied juſtly to us, Deut. xxxii. 6. *Do ye thus requite the Lord, O fooliſh people and unwiſe? is not he thy Father that hath bought thee? hath he not made thee, and eſtabliſhed thee?* Obedience to all the ten commands is bound on all under the covenant of works, under the pain of the curſe, Gal. iii. 10. *Curſed is every one that continueth not in all things which are written in the book of the law to do them.* Obedience to them all is bound on believers too, but by another tie, viz. the tie of their deliverance from the curſe by their God-Redeemer, Exod. xx. 2. *I am the Lord thy God which brought thee out of the land of Egypt*, &c. And this, and not the former, is the way in which the law of the ten commands gets any acceptable obedience, 1 Tim. i. 5. from ſinful man. O look to the curſe of the covenant of works, from which ye are delivered, and be convinced and humbled to the very duſt,

(1.) That ye ſhould walk ſo untenderly, unwatchfully, and uncircumſpectly, before the Lord that bought you, and that in the midſt of curſed

children, a crooked and perverſe generation. What can more ſtrike a nail to the heart of a gracious perſon, than when the Spirit of the Lord whiſpers into his ſoul, *Have I been a wilderneſs unto Iſrael? a land of darkneſs? wherefore ſay my people, We are lords; we will come no more unto thee?* Jer. ii. 31. And, *Is this your kindneſs to your friend?* Is that your compaſſion to the world lying in wickedneſs, to caſt a ſtumbling-block before the blind? You ſpeak, you act unténderly: Is that the uſe of the tongue redeemed from the curſe? is that the uſe of the eyes, hands, and feet, body and ſoul, delivered from the curſe of the broken covenant? I think, that a believer looking to the croſs ſhould ſay, and abide by it, *To me to live is Chriſt, and to die is gain*, Phil. i. 21.

(2.) That ye ſhould ſo dote upon this earth, this curſed earth, that the curſe of the broken covenant of works has lien upon theſe five thouſand years, and has ſucked the ſap out of, and ſo dried up by this time, that it is near to taking fire, and to be burnt to aſhes, by virtue of the curſe upon it. Let the men of the Lord's curſe, who have their portion in it, ſet their hearts upon it, go upon their belly, and lick the duſt, ('tis no wonder they cannot get up their back, on whom the heavy curſe of the broken covenant lies): but lift ye up your ſouls unto the Lord, and hearken to his voice, Cant. iv. 8. *Come with me from Lebanon, my ſpouſe, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions dens, from the mountains of the leopards.*

(3.) That ye ſhould perform duties ſo heart-

leſsly, coldly, and indifferently; with ſo little faith, love, fervency, humility, zeal, and confidence. O look to the curſe of the broken covenant, with the effects of it in earth and hell, that ye may be ſtirred up to the performance of duty after another manner. I mean not that ye ſhould look upon it as what ye are actually liable to in caſe of tranſgreſſion; for this to a believer, who is never free from ſin one moment, may well make his heart die in him like a ſtone; it will never kindly quicken him; it may well drag or drive him to his duty, like a ſlave; it will never cauſe him perform it like a ſon: but look upon it as what ye are delivered from, and that will draw, melt, and kindly quicken the heart in love, Eph. ii. 11. 12. 13. Luke i. 74. 75. Deliverance from wrath is the moſt powerful motive to new obedience.

(4.) That ye ſhould bear your troubles and trials ſo impatiently, as if your croſſes were ſo many curſes. Look to the condition of thoſe under the curſe in this world, and you will ſee your heavieſt croſs is lighter than their ſmalleſt ones, which have the weight of the curſe in them, that yours have not, however ye cry out under their weight: yea your adverſity is better than their proſperity; the frowns of providence you meet with, are preferable to the ſmiles of providence in their lot; there is no curſe in the former, but in the latter there is. Look to the condition of thoſe under the curſe in hell, and that duly conſidered, ye will kiſs the rod, and ſay, *It is of the Lord's mercies that we are not conſumed, becauſe his compaſſions fail not*, Lam. iii. 22. Look how Chriſt redeemed us from the curſe of the law, being made a curſe for us, and you will ſee the poiſon

taken out of the cup, and the pure water of affliction preſented to you in your cup to pledge him in: and why not drink it, and drink it thankfully? Bear the croſs for him, and take blows and buffetings for his ſake, and from him for our own good, who has borne away the curſe.

4. Have ye due thoughts of the evil of ſin? Is your horror of it ſuitably raiſed? Rom. iii. 9. *Abhor that which is evil,* abhor it as hell, ſo the word may bear. If you duly conſider the curſe, it may fill you with ſhame and bluſhing on this head. There is much blindneſs in the minds of believers, much hardneſs in their hearts, and coldneſs in their affections with reſpect to ſpiritual things. The lively ſenſe of the evil of ſin is often very ſmall. We dare not own believers to be yet liable to the curſe, Chriſt having, with his precious blood applied to them by faith, freed them from it: but it is of great and neceſſary uſe to them as a looking-glaſs, wherein they may ſee the evil of ſin, the due demerit of it, what their ſins do in themſelves deſerve, what Chriſt ſuffered for theſe ſins of theirs, and what they ſhould have ſuffered for them, if Chriſt had not ſuffered it in their ſtead. Trace the curſe in its effects in this life, and after this life, as they have been repreſented to you: ſo will you ſee God's high indignation againſt ſin, the infinite evil that is in the leaſt tranſgreſſion of the holy law. Behold it in this glaſs, and you ſhall conceive a horror of it; and be aſhamed, that you have entertained ſo ſlight thoughts of it.

5. *Laſtly,* Are ye duly affected with the caſe of thoſe who being ſtrangers to Chriſt are yet under the curſe? Are ye at due pains for their reco-

very and deliverance? How natural is it for men who with difficulty have escaped the greatest danger, to be affected with the case of others who are still in the same danger, in hazard of perishing? But though multitudes are under the curse still, and, it may be, some such as we have a peculiar interest in; yet where is the due care, compassion, and concern for them, that they may be delivered? They are not concerned for themselves; because they have not yet got a broad view of their hazard: but ah! why are not such concerned for them, as have had their eyes opened in their own case? Sure the case of all men by nature is alike, and therefore the past danger of believers, gives a clear view of the present danger of unbelievers, unless it be out of mind with them, which it should not be, that once they were *without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world*, Eph. ii. 12. The apostle's experience of the terror of the Lord, stirred him up to persuade others to flee from the curse, 2 Cor. v. 11.; and it well becomes others who are themselves as brands plucked out of the burning, to act with that concern in the case of others, pulling them out of the fire, Jude ver. 23.; and to mourn for the case of those who continue insensible of their danger, as our blessed Redeemer did in the case of Jerusalem, Luke xix. 41. 42.

Secondly, Sinners, ye who are under the broken covenant of works still, not united to Christ by faith, and savingly interested in the covenant of grace, but living yet in your natural irregenerate state, ye may hence be convinced,

1. That ye are under the curſe; ye are they who are the people of the Lord's curſe, under the ſentence of the law actually binding you over to deſtruction. Ye are they who by breaking of the original contract have fallen under the penalty, and are decerned in the court of heaven to pay it. Againſt you as tranſgreſſors of the law is the ſentence paſſed according to the threatening, Gen. ii. 17. *In the day that thou eateſt thereof thou ſhalt ſurely die.* Againſt you and every one of you in particular is the curſe denounced. So the condition of thoſe under the curſe, is your condition in particular; and what ſuch are liable to, you are liable to: for your name is in the black roll of the people of the curſe, of thoſe appointed to death, and devoted to deſtruction, in virtue of the curſe of the broken covenant of works.

O Sirs, admit the conviction, and go not about to bleſs yourſelves in your own hearts, putting the thoughts of being under the curſe far away from you. There is light enough here to convince your conſciences in that point, if ye will not ſhut your eyes againſt clear light. All who are under the broken covenant of works, are under the curſe: but you are under that covenant: therefore you are under the curſe. If you be not under that covenant, where is your diſcharge from it? The believer's diſcharge may be read Rom. viii. 1. *There is therefore now no condemnation to them that are in Chriſt Jeſus.* Chap. vii. 4. *Ye are become dead to the law by the body of Chriſt, that ye ſhould be married to another.* But where is yours? The unbeliever's diſcharge is no where to be found. It is paſt diſpute that covenant is broken,

and that being broken it curſeth the breakers: it is undeniable that you are breakers of it, and therefore you muſt be under the curſe.

It is your intereſt to admit this conviction. What will it avail you to bleſs yourſelves in your own hearts, when God himſelf in his holy law denounces the curſe againſt you? It is not by the ſentence you paſs on yourſelves that you muſt ſtand or fall, but by the ſentence God paſſeth on you in his word. Nay mens bleſſing themſelves, againſt whom God denounceth the curſe, does but the more expoſe them to the evils contained in the curſe coming on them ſpeedily and furiouſly; Deut. xxix. 19. 20. *And it come to paſs, when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of my heart, to add drunkenneſs to thirſt; the Lord will not ſpare him, but then the anger of Lord and his jealouſy ſhall ſmoke againſt that man, and all the curſes that are written in this book ſhall lie upon him, and the Lord ſhall blot out his name from under heaven.* The admitting of this conviction is among the firſt ſteps to a delivery: and there would be good hopes of one's obtaining of the bleſſing of the goſpel at length, if he were once ſoundly convinced of his being under the curſe of the law. And therefore the curſe is preached, not that ſinners may periſh under it, but that they ſeeing themſelves under it may ſtir up themſelves to make their eſcape. The law does its work to prepare ſinners for Chriſt, convincing them of ſin, that they are ſinners; convincing them of their miſery, that they are under the curſe: and they that never yet ſaw themſelves under the curſe, give a ſhrewd ſign that

they were never yet brought from under it. But when once a ſinner ſees himſelf concluded under the curſe of the law, then he is in a fair way to prize Chriſt and the bleſſing of the goſpel, and to get himſelf carefully to inquire, what courſe he ſhall take to be ſaved. And the believing of the curſe of the law with a particular application to one's ſelf, muſt neceſſarily go before the ſo believing the promiſe of the goſpel indeed.

Why ſhould it ſeem ſtrange in your eyes, who yet are not truly united to Chriſt by faith, that you ſhould be under the curſe of the broken covenant of works? That is the common caſe of all mankind by nature; and the deliverance from under it befalls no man in a morning-dream. And ſure it is that moſt men have never been much in pain to get rid of it; and ſome there are who ſtriving to get clear of it in a legal way, have but wreathed that yoke faſter about their own necks. Do not you know that Chriſt himſelf as the elect's Surety was made a curſe? How could that be if they themſelves had not been under it, and likewiſe unable to bear it ſo as to exhauſt it? Now, there is no ſaving intereſt in his purchaſe, till once the ſoul is brought to Chriſt by faith, and united to him; which you are not.

It is very conſiſtent with the mercy of God, to lay unbelievers under the curſe: for his mercy can never act in prejudice of his exact juſtice. The covenant being made with Adam for all mankind, the curſe behoved to fall on the breakers according to the threatening, by virtue of the truth and juſtice of God. But mercy indeed has a way made for it towards the miſerable under the curſe, inaſmuch as the priſoners are made priſoners of

hope, by having deliverance from the curſe proclaimed to them in the goſpel; the which may be actually conveyed to them in the way of God's own appointment, namely, the curſed ſinner's believing on the name of Chriſt. But what need were there of either purchaſing or proclaiming it to you, if you were not under it?

Think not that you cannot be under the curſe, becauſe God has done much for you, has given you many bleſſings, as health, ſtrength, wit, wealth, and proſperity in the world; or becauſe he has wrought many wonderful deliverances for you, has brought you from a low and mean eſtate to a high one, and mightily increaſed you in outward comforts and enjoyments. Remember it and conſider well, that all theſe are but left-hand bleſſings, which one may have poured in upon him in abundance, and yet be under the curſe, and they be curſed to him, Mal. ii. 2.—*I will ſend a curſe upon you, and I will curſe your bleſſings: yea, I have curſed them already.* Neither think, that becauſe you are poor and mean in the world, have a hard and afflicted lot therein, that therefore you are certainly poſſeſſed of God's bleſſing, and not under his curſe. Nay, theſe things are in their own nature effects of the curſe, and ſo they are in very deed to all who are not in Chriſt, but under the firſt covenant; and the curſe may and doth purſue men in this world, as well as in the world to come: and one may be very miſerable in this life, and in the other too, by virtue of the curſe. Neither deceive yourſelves in this matter, with external privileges which you do enjoy in the fellowſhip of the church. You may be ſet down at the table of goſpel-ordinances there, and yet

be under the curſe, Rom. xi. 9. and by virtue thereof none of theſe things doing your ſouls good.

Wherefore, young ſinners and old ſinners, yet in your natural unconverted ſtate, be convinced, that ye are under the curſe, which has been deſcribed. Lay the matter to heart; what the law ſaith to them that are under it, it ſays to you; take it home then to yourſelves, and believe you are under the curſe.

2. Be convinced, that ye are in a very miſerable condition, being under the curſe, Eph. ii. 3.—*by nature the children of wrath.* Whatever your outward lot in the world is, your condition is dreadful in this reſpect. If you had Samſon's ſtrength, Abſalom's beauty, Solomon's wit and wealth, and Methuſelah's long life-time to enjoy them in; your caſe is miſerable beyond expreſſion, being under the curſe of the broken covenant of works. The caſe of a devoted perſon, loaded with the curſes of a city or country, and ſo put to death, was lamentable: but whoſoever thou art who art under this covenant, and ſo under the curſe, thou haſt the curſe of the Lord of heaven and earth upon thee, binding thee over to eternal deſtruction, and ſo art in a thouſand times worſe caſe. Your loſs is unſpeakable, and the whole world cannot compenſate it, namely, the loſs of God's favour. This burthen is inſupportable; for there is that weight in this curſe, which will ſink thee for ever, though now perhaps thou feeleſt it not. The curſe binds thee to the payment of a debt to revenging juſtice, which thou wilt never be able to diſcharge. You have heard your miſerable condition under the curſe at large.

To ſum it up in a few words: Your condition

is miſerable here, and will be more miſerable hereafter, if you die as you now live. In this world the cloud of wrath hangs over your head, and the ſmall rain of God's indignation is continually falling upon you; in the world to come, the full ſhower will fall, the floods of wrath will break out and overwhelm you. Your life hangs in doubt every day; and as you live in the moſt dangerous circumſtances, expoſed without any covert to the arrows of wrath; ſo you are not ready to die. On this ſide death you are in the midſt of your armed enemies, and on the other ſide death you fall into the hands of the living God. O lay to heart your miſery ere it be too late.

Refuſe not to admit the conviction of the great miſery of your condition, becauſe you do not feel yourſelf ſo miſerable. Remember, that it is not your feeling, but God's word of truth, which can determine you happy or miſerable. The judgement of God is always according to truth: and if you will carry your caſe to the word, you will ſee it a moſt deplorable caſe; view it in the glaſs of the holy broken law which you are under, and you muſt needs be affected with the horror of it: *For as many as are of the works of the law are under the curſe.* You read, you hear the law, with its terrible ſentence againſt the breakers, its fearful curſes, and denunciations of wrath: but do you apply them to yourſelves? Nay, you entertain them as if they did not concern you, nor were directed to you: and if at any time they are like to take hold of you, and grip your conſciences; you flee from them, and labour to divert your minds from ſuch thoughts. But remember, *what things ſoever the law ſaith, it ſaith to them who are under the law*; and conſequently it

ſaith them to you, as if your name were expreſſed in what it ſaith. And if the law ſpeaks to you indeed, it will have its effect on you, however you may perſuade yourſelf it means not concerning you.

What though you do not feel your miſery? Many think themſelves in good caſe, who in very deed are in a moſt miſerable and wretched condition, as it fared with Laodicea, Rev. iii. 17. They entertain themſelves with dreams of happineſs, while ruin abides them; think themſelves ſafe, while they are in the utmoſt hazard. Nay, there are many who are ſo far gone under the curſe, that they are *paſt feeling*, Eph. iv. 19. Neither the ſinfulneſs nor miſery of their ſouls gives them any diſtreſs, anxiety, or perplexity of mind. And that is a caſe miſerable to a degree, inaſmuch as it is ſo far a hopeleſs caſe.

But why are ye not ſenſible of your miſerable caſe? Though ye feel not the weight of it upon you for the preſent, yea though ye have all eaſe and proſperity in the world, being neither under trouble of body nor mind, nor any diſaſter in your affairs; yet ye ought to remember, that the curſe works by ſilent ſtrokes, as well as by tormenting plagues, as ye have heard; yea and that the moſt terrible workings of the curſe are awaiting the people of the curſe, on the other ſide death. Surely then ye have reaſon to believe and be convinced, that your ſtate is moſt miſerable, though for the preſent you feel not the weight of it: for the curſe working like a moth, inſenſibly, makes a ruinous condition, in which the breaking will at length come ſuddenly at an inſtant; and they muſt needs be in a ſtate of unſpeakable

miſery, whom eternal deſtruction from the preſence of the Lord is abiding, ready to ſeize them at the time appointed.

Wherefore believe the doctrine of the law, concerning the curſe, and the miſery of ſinners under it; believe it with application to yourſelves. Believe it, upon the teſtimony of God, who is truth itſelf; believe it, becauſe God has ſaid it, though perhaps you do not feel it: So ſhall you come to be duly affected with it, and by that means be ſtirred up to a concern to be ſaved from it, which would be a promiſing ſtep towards a recovery.

3. Be convinced, that your caſe is deſperately ſinful, while you are under that covenant. While ſin remains, the root of miſery remains, which will ſpring up; the fountain abides, which will caſt forth waters of bitterneſs: and it muſt and will remain in its ſtrength, while ye are under that covenant; becauſe, being under that covenant, ye are under the curſe. Hence ſays the apoſtle, 1 Cor. xv. 56. *The ſtrength of ſin is the law.* While the law, as the covenant of works, then, hath power over a man, ſin will have its ſtrength in him, which he can by no means break. While ye are under that covenant, and ſo under the curſe,

(1.) The guilt of your ſin lies on you, the guilt of eternal wrath; and it cannot be removed. The curſe takes you down under that guilt, it binds it upon you as with bands of iron and braſs, that it is not poſſible you ſhould ever get up your head, while the curſe is on it; and the curſe will be upon it as long as ye are under that covenant, Gal. iii. 10. The covenant in the threatening of it ſaid, If man ſin, he ſhall die: and ſo ſinning he con-

tracted the guilt of death, he came under debt to to vindictive juſtice. The curſe of the covenant ſays, The ſinner muſt die, he muſt pay his debt to the utmoſt farthing, he cannot be freed from it without full payment. This you cannot do. The juſtice and truth of God confirms the curſe of the law on the ſinner, that it cannot be baulked without an imputation of diſhonour on them. And ſince it is not poſſible for you to make full ſatisfaction, and ſo to exhauſt the curſe, no not through the ages of eternity; it is evident, that the curſe does inviolably bind the guilt of your ſin on you, ſo that while the former remains on you, the latter is immoveable.

Now conſider that ye were born ſinners under this covenant, and ſo born under the curſe of it; and that the law is moſt extenſive, both as to parts and degrees of obedience, and ſo condemns every thing you do, becauſe you do nothing in the perfection which it requires. Hence your ſins are innumerable, your ſeveral pieces of guilt are paſt reckoning, and you are every day adding to the account: but in the mean time the account never ſuffers any diminution. The ſtate of a ſinner under the curſe is an unfathomable gulf, into which the waters are continually running, but not the leaſt drop goes out from it again. New guilt is ſtill added, but nothing of the old or new guilt is removed; the curſe lets in more, but it lets none out: all is ſealed up under the curſe, from your ſin in the womb, till your ſin of this minute.

Ye will ſay, God forbid! Surely he is a merciful God. I have been troubled about my ſins, and I have repented of them, and begged for-

giveneſs, and I hope he has pardoned me: and I hope to do the ſame for the time to come, and he will pardon me ſtill. *Anſ.* Not to ſpeak here of what repentance can be found in one lying under the curſe of the firſt covenant, ye would take notice, that you being ſtill under the covenant of works, God deals with you in the way of that covenant; and that covenant admits of no pardon to them who are under it, Acts xiii. 39. For a pardon under that covenant would render the threatening and curſe of it vain, and of no effect; and ſo faſten a blot and ſtain on the truth and juſtice of God, and would indeed quite overturn that covenant, and leave it as little regarded by God himſelf, as it has been by the ſinner. Indeed, if you can bear the curſe, ſo as, by your ſuffering what it binds on you, to exhauſt it, and fully ſatisfy juſtice; then your crime is expiated, and even in the way of that covenant God and you are friends again: but that is as impoſſible for you, as to lift the whole fabric of heaven and earth out of its place. The truth is, nothing can procure you the pardon of one ſin, but what can remove the curſe: While you are under that covenant, you have no ſaving intereſt in the blood of Chriſt, ſo the curſe is not taken off you thereby: and certain it is, that your repentance and begging forgiveneſs can never remove the curſe from off you, for they can never be a full ſatisfaction to offended juſtice: And therefore, notwithſtanding your pretended repenting and begging pardon, your guilt ſtill remains; there is no pardon in the caſe; though your guilt is forgotten by you, it is remembered of God ſtill, and is written before him as with a pen of iron, and the point of a diamond.

(2.) Sin has a reigning power over you; and it neither is nor can be broken, you continuing under that covenant, Rom. vi. 14. where the apoſtle plainly teaches, that they who are under the law are under the dominion of ſin. Man innocent and holy entered into that covenant; but once turning a ſinner under it, he could never turn a ſaint again under it. It furniſhed ſtrength to man being clean to keep himſelf clean, but provided no laver for him once defiled, to waſh himſelf clean again. I know, that the men of that covenant do not make, all of them, an alike black appearance in their lives and converſations: ſome of them bear the devil's mark on their foreheads; others have it in the hollow of their hand, which they can keep from the view of the world. But the whole of them are an unſanctified company, and under the reigning power of ſin, which is in them entire and unbroken, Rom. iii. 10. 11. 12. So that I ſay your caſe is deſperately ſinful as to the reigning power of ſin, while under that covenant; ye neither are nor can be holy under it. And think not this ſtrange. For,

[1.] Since you are ſinners under that covenant, you muſt needs be dead men; for ſo runs the threatening, Gen. ii. 17. *In the day that thou eateſt thereof thou ſhalt die.* Your natural life is yet preſerved, therefore your ſpiritual life then muſt be gone, Eph. ii. 1. So all the men of that covenant are dead and buried in treſpaſſes and ſins. Death preys on their ſouls, and bears full ſway there. Hence it is called *the law of ſin and death*, Rom. viii. 3. ſin and death reigning over all that are under its dominion. And therefore Chriſt, the head of the ſecond covenant, was made a quickening ſpirit, death reigning under the firſt.

What though you perform religious duties under this covenant? They are all but dead works, but the carcaſes of duties, without life and ſpirit. They have the matter of duty, but they are not done in a right manner: they are not from a right principle, nor are they directed to the right end; they are all ſelfiſh, ſlaviſh, and mercenary, and can never be acceptable to God.

[2.] Being under the curſe, there is a ſeparation betwixt God and your ſoul, and ſo the courſe of ſanctifying influences is blocked up, Iſ. lvii. 2. While the curſe thus ſtands as a partition-wall of God's own making, in the courſe of juſtice, betwixt God and you, how can there be any ſaving communion with him? and without that how can ye be made holy? Our Lord Jeſus Chriſt, by his death and ſufferings, purchaſed the Spirit of ſanctification for thoſe that are his; plainly importing, that there was no acceſs for the Spirit of ſanctification to the unholy creature by the firſt covenant.

You may poſſibly find an enlargement of heart in duty under that covenant; but miſtake it not for communion with God: for there is no communion with him under that covenant; there is no communion with him but by Jeſus Chriſt, the head of the ſecond covenant, Eph. ii. 18. And for an evidence hereof, you ſhall obſerve, that whereas communion with God has a ſanctifying and humbling efficacy where it is; theſe enlargements have no ſuch effect, but on the contrary fill the heart with pride and ſelf-eſteem, and ſo render the ſoul more unholy, 1 John i. 6.

(3.) That covenant is no channel of ſanctification to the unholy creature. To a ſinner it is

the miniſtration of death, 2 Cor. iii. 7. and of *condemnation*, ver. 9. a *killing letter*, exacting obedience to be performed on the ſtrength given at firſt, but now quite ſpent; but promiſing no new ſtrength for duty, but laying on the curſe for non-performance. It is the goſpel, or covenant of grace, that is the *miniſtration of the Spirit*, ver. 8. And for this the apoſtle appeals to the experience of thoſe who have received the Spirit, Gal. iii. 2. *Received ye the Spirit by the works of the law, or by the hearing of faith?*

It is true, that under that covenant you may have been influenced to reformation of life, and prompted to the performing of duty: but all this amounts to no more in that caſe, but a change of life, and reaches never to a change of one's nature. Fear of puniſhment and hope of reward, are here the ſprings of all; not the love of God: and ſo the reſult of it is a form of godlineſs, without the power of it.

[4.] That covenant, inſtead of having a ſanctifying influence on ſinners, has an irritating power on their corruptions. The more cloſe it comes on their conſciences, the more their luſts are provoked, as was before explained, Rom. vii. 7. I may herein appeal to ſinners experience. Have ye not ſometimes found ſleeping corruptions awakened by the law's forbidding of them? and weak luſts gather ſtrength by the very ſight of the hedge which the law has ſet betwixt you and them? And have not your hearts, on ſome particular occaſions, finding how their inclinations were croſſed by its commands, awed and frighted by its threatenings and curſes, even riſen againſt it ſecretly, and againſt the God that made it?

Thus under that covenant your caſe is deſperately ſinful.

4. Be convinced, that while ye remain under that covenant, ye remain under the curſe; and there is no deliverance from the curſe without deliverance from the covenant. *For as many as are of the works of the law are under the curſe.* It is vain to think one can be under that covenant being a ſinner, and not be under the curſe; for the curſe will be found to take place in the dominion of the law, where-ever ſin is found. So as long as ye live under the broken covenant of works, ſo long ye live under the curſe; and if ye die under that covenant, ye die under the curſe. When innocent Adam entered into that covenant, it did not curſe, nor could it curſe him or his, while as yet there was no command of it broken: but when once ſin entered, the curſe immediately took place, and ſeized on him and all his poſterity; and under it they lie, as long as they remain under that covenant, and are not delivered from that original contract.

This is a weighty conſideration, and may pierce the hearts of all who have not got their diſcharge as to that covenant, who have not got that handwriting that is ſo much againſt them, blotted out with reſpect to them. Whatever ye do, whatever ye ſuffer, whatever change be in your converſation, or in the temper and diſpoſition of your ſpirits, while ye remain under that covenant, the yoke of the curſe remains ſtill wreathed about your necks. And to faſten this conviction the more on you, conſider,

(1.) Ye being under that covenant were born under the curſe, *by nature the children of wrath*,

Eph. ii. 3. Adam's ſin laid all men under it; and as ſoon as we are Adam's children we are curſed children, bound over to death by the ſentence of the broken law or covenant, Rom. v. 18. Now, there are only two ways, how that curſe may be ſuppoſed to be removed and taken off you, viz. either by your own bearing it for yourſelves ſo as to bear it off, or by another's bearing it for you imputed to you: for that it ſhould be taken of you in a way of mere mercy, without any bearing it to the ſatisfaction of juſtice, is inconſiſtent with God's juſtice, truth, and covenant, as you heard before. But the former way, it cannot be that ye are or ſhall be delivered from it: For whatever ye have ſuffered in your ſouls, bodies, or any other way, or whatever ye may ſuffer, is ſtill but the ſufferings of a finite being, which can never compenſate the wrong done to the honour of an infinite God by your ſin; and therefore the ſufferings of the damned have no end. The breach made by the creature's ſin in the honour of an infinite God, is a gulf which ſwallows up all ſufferings of the creature, but can never be thereby filled up. As to the latter, it cannot take place, but in the way of the ſecond covenant, which is inconſiſtent with your continuing under this covenant. The imputation of Chriſt's ſatisfaction, and the delivery from the curſe thereby, are conſequents of the ſoul's union with Chriſt, Rom. viii. 1. which is by one's entering into the covenant of grace, whereby they part with the covenant of works, which they naturally cleave to, Rom. vii. 4. Therefore it neceſſarily follows, that while ye remain under the covenant of works, ye remain under the curſe, the curſe laid on for Adam's ſin.

(2.) Suppoſe that curſe were removed, and no curſe were lying on you now for the firſt breach of the covenant; yet ye cannot refuſe, but that, however watchfully you have behaved yourſelves, endeavouring to keep the law, you have been guilty of ſome ſins in your own perſons: you have, ſometimes at leaſt, thought evil, ſpoken evil, and done evil; ſome duties ye have omitted, ſome crimes againſt God and his law ye have committed. Now theſe lay you under the curſe, ſince you are under the covenant which curſeth the ſinner; for it is written, *Curſed is every one that continueth not in all things which are written in the book of the law to do them.* It is not enough to do ſome things of the law: if all be not done, one is by this covenant ſtaked down under the curſe.

(3.) When you have done the beſt that poſſibly you can do to keep the commandments, ye ſtill fall under the curſe, while ye are under this covenant: Becauſe whatever good ye do, ye do it not in perfection; for perfection in every point of duty is required under it, Luke x. 27. and not only ſo, (for that is required under the covenant of grace too, Matth. v. *ult.*), but it is required under pain of the curſe; for it is written, *Curſed is every one that continueth not in all things*, &c. So that if you ſhould omit no duty, external or internal, conſiſtent with one's continuing under that covenant, and ſhould perform them with all the vigour, zeal, and carefulneſs ye are capable of; yet even for theſe the covenant would thunder out its curſe againſt you, for that you fail in them, in any the leaſt meaſure or degree.

(4.) Foraſmuch as the law requires all perfec-

tion, in all things, and at all times; and that at no time, in any action, you attain to that perfection, but are ſtill ſinning in all your thoughts, words, and actions: therefore the law is ſtill raining down its curſe on you, and binding you over with new ties to death, for your new ſins, curſing for every thing done amiſs. Wherefore, ſince you do nothing, but what one way or other is done amiſs in the eye of the law, it is impoſſible you ſhould ever get your head lifted up from under the curſe, while you continue in that covenant.

(5.) Laſtly, But put the caſe, though indeed it is impoſſible, that you under this covenant could arrive at perfection, ſo that you ſhould ſin no more, either by omiſſion or commiſſion, either in the matter or in the manner of what you do; but that your obedience ſhould be from this moment perfect in parts and degrees, and that you ſhould obey in as great perfection as the angels do in heaven: I ſay, that, notwithſtanding you remaining under this covenant ſhould ſtill remain under the curſe. For it is evident, that you are guilty of many ſins already, and what is done by you can never be undone: and for that cauſe you have fallen under the curſe already; and your perfect obedience for the preſent time, and the time to come, being a debt you owe for the time wherein it is performed, can never expiate the former guilt, or be reputed ſatisfying for the debt before contracted. Yea, ſuppoſe you had never ſinned in your own perſons, but had perfectly obeyed ſince you were capable of keeping or breaking God's law: yet being under that covenant you ſhould ſtill be under the curſe, as being born

under it, on the account of Adam's firſt ſin; which it is plain, on the former grounds, could not be expiated by that your ſuppoſed perfect obedience.

Thus it is evident, that while ye remain under this covenant ye remain under the curſe.

Say not, that, at this rate, all muſt be under the curſe, ſince in many things we offend all: for the ſtate of ſinners under the two covenants is vaſtly different. By the firſt covenant, they that are under it are liable to the curſe in caſe of ſinning; but by the ſecond covenant, they that are under it, are not liable thereto in any caſe, but freed from it, Gal. iii. 13. becauſe Chriſt's bearing it for them is imputed to them. Sin under the former *reigns unto death:* but under the latter, *grace reigns through righteouſneſs unto eternal life,* Rom. v. *ult.* In juſtification the obedience and ſatisfaction of Chriſt made for all the ſins of all his people, paſt, preſent, and to come, are imputed unto believers; and ſo they are diſcharged at once of their whole debt to revenging juſtice, and they can never more fall under the curſe, nor be liable to it for their ſins, more than a man can be liable in payment of a debt already paid and diſcharged. To pretend that believers may be liable to the curſe, and yet not fall under the curſe upon their ſinning, is vain: for if by the law, or threatening, they be liable to the curſe in caſe of tranſgreſſion; the curſe muſt needs ſeize them when they do actually tranſgreſs, in virtue of the truth of God in the threatening; for hath he ſaid it, and ſhall it not come to paſs? Neither is it profitable, in the caſe of the curſe, to diſtinguiſh betwixt groſs ſins and other ſins: for the curſing law makes no ſuch diſtinction in that

point, but where it curſeth for one ſin, it curſes for all of what kind ſoever, Gal. iii. 10. *Curſed is every one that continueth not in all things*, &c.

So this miſery is peculiar to thoſe under the covenant of works.

5. Be convinced, that there is no ſalvation for you under that covenant. You muſt either quit it, and eſcape out of its dominion, or periſh under it. To be ſaved and yet be under the curſe, is inconſiſtent. But while ye are under that covenant, ye are under the curſe; and therefore while ye are under it, ye cannot be ſaved, but muſt needs periſh. Therefore, I ſay, if ye abide in that broken ſhip, ye are ruined, ye will be ſwallowed up, ye will never ſee the ſhore of Immanuel's land. O be convinced of this, that you may deſpair of ever entering into heaven by that door; that your hopes and expectations by it may die, being plucked up by the roots; and you may look out for another door of hope. Conſider, (1.) That it was the door opened to innocent Adam indeed, but by one wrong ſtep miſſing it, he could never make his entry by it any more, but was fain to betake himſelf to another door, even Jeſus Chriſt in the free promiſe, Gen. iii. 15. How then can ye expect to enter by it? He found that being once a ſinner, he was able no longer to live under the dominion of the law, and therefore did betake himſelf to the dominion of free grace: his garment of fig-leaves which he made for himſelf, he parted with as inſufficient, and took on the coat of ſkins (of ſacrifices) which the Lord God made unto him. Ye muſt go and do likewiſe, or ye periſh.

(2.) Sinners being ſhut up for deſtruction under

this covenant, the door was bolted with the bar of the curſe: ſo that there is no eſcaping from death by it for them, Gal. iii. 10. When Samſon was ſhut up for death in Gaza, he took the doors of the gate of the city, bar and all, upon his ſhoulders, and ſo got out of the city to the mountain, Judg. xvi. But this bar of the curſe is too heavy for the ſhoulders of angels, they are not able to bear it; far leſs are ye able. So there is no acceſs to the hill of God that way for you. That gate is like unto that we read of, Ezek. xliv. 2. 3. *No man ſhall enter in by it: it is for the Prince*, the Lord Jeſus Chriſt, the true Samſon, who, when all his elect were ſhut up for death in the priſon of the law-covenant, barred with the bar of the curſe, put himſelf in their room; and in his might lifted up the gate, bar and all, and carried them away, and ſo made a way for them to eſcape.

Take heed you deceive not yourſelves in this matter, with the promiſes of life you apprehend to be made to your keeping of the commandments of God. It is true, there is a promiſe of life to obedience in the covenant of works: but then it is only to perfect obedience. The curſe is denounced againſt the leaſt failure, Luke x. 27. 28. Gal. iii. 10. Now, it is evident you can have no hope by this promiſe, ſince you cannot perform the obedience to which it is made. And there is no promiſe of life in that covenant on any lower condition. Sincere obedience will not entitle you to that promiſe, though ye could perform it, as ye really cannot; the will cannot be accepted here for the deed; for the law denounces the curſe on every one under it for the leaſt imperfection; and ſo ſtaves them off from any be-

nefit by its promiſe. The promiſe of life and ſalvation is in the covenant of grace freely made for the ſake of Chriſt, to be received by faith in him; and even in it godlineſs hath the promiſe of life annexed to it, but is made not to the work, but to the worker being in Chriſt; and not for his work's ſake, but for Chriſt's ſake. But you being under the covenant of works, have no ſaving intereſt in the promiſes of the covenant of grace, and ſo have no part nor lot in the life and ſalvation there promiſed. And beſides, all your obedience is ſervile and mercenary, unacceptable to God, ſo far from having the promiſe of life, that on the contrary ſuch workers are expreſsly excluded from it, Gal. iv. 30. *Caſt out the bond-woman and her ſon: for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman.*

Thus you ſee there is no ſalvation for you under the broken covenant of works.

6. Be convinced, that there is an abſolute neceſſity of being ſet free from the covenant of works, of being brought into the covenant of grace, and ſavingly intereſted in the Lord Jeſus, the Second Adam. If you be not ſet free from the firſt covenant, ye are ruined. For as many as are under the bond of it are under the curſe. To put the queſtion to yourſelves, Whether you had beſt quit that covenant, or not? is in effect, Whether you had beſt remain under the curſe, or endeavour to eſcape? This is a point that in reaſon can admit no more diſpute, than whether a drowning man ſhould be willing to be preſerved from periſhing? or whether a man ſhould caſt burning coals out of his boſom?

If you be not brought into the covenant of grace,

intereſted in Jeſus Chriſt by faith, you can never be freed from the covenant of works. No man ſhall ever get up that bond, but on his inſtructing full payment both of the principal ſum and of the penalty; that is, both of perfect obedience to the law, and ſatisfaction to juſtice for the breach made by ſin. This you ſhall never be able to inſtruct, do or ſuffer what you will, unleſs you embrace and unite with Chriſt by faith in the ſecond covenant, by means of which his obedience and ſatisfaction ſhall be counted up on your ſcore.

Here then is the one thing needful; unleſs you take this courſe, ye ſhall never ſee life or ſalvation, but periſh for ever.

7. Laſtly, Be convinced, that your help muſt come wholly from the Lord Jeſus Chriſt, and that you can contribute nothing by your own working for your own relief; Hoſ. xiii. 9. *O Iſrael, thou haſt deſtroyed thyſelf; but in me is thy help.* For being under that covenant, ye are under the curſe: and what can one do for himſelf, acceptable to God, who is under theſe bonds of death? It is true, ſinners will not come to Chriſt, till they be deeply ſenſible of their ſin and miſery: but to require ſuch and ſuch qualifications in ſinners before they may come to Chriſt, is to lay a ſnare before them, keeping them back from Chriſt, and teaching them to lay ſome weight upon their qualifications while they are yet under the curſe. In a ſpecial manner to tell ſinners, that they muſt truly repent of their ſins before they may believe in Chriſt, or before they may apprehend the remiſſion of ſin in the promiſe, is in effect to ſay, that they muſt be holy and repent in a manner acceptable

to God, while they are yet lying under his curſe, for the curſe is not removed but in juſtification. The truth is, there is a legal repentance agreeing to the ſtate of one under the curſe, ariſing from a legal faith, the faith of the curſe, that goes before ſaving faith and remiſſion of ſin; and however neceſſary it is to ſtir up the ſoul to prize Chriſt, it cannot be acceptable to God, ſince the man is ſtill under his curſe. But no doing, no working, no repenting of ours can pleaſe God, till once we are from under the curſe through faith in him who juſtifies the ungodly. And therefore to effectuate the ſinner's paſſing from the one covenant and its curſe into the other and the bleſſing thereof, no doing, no working of ours, is required, but only to receive Chriſt, pardon of ſin, deliverance from the curſe, by faith, they being all offered and exhibited in the free promiſe of the goſpel to the ſinner under the curſe. And ſo the curſe being removed, the partition-wall betwixt God and the ſinner is taken down, and the influences of the Spirit unto ſanctification, evangelical repentance, and new obedience, flow into the ſoul.

Use II. of exhortation.

Firſt, Let unbelievers, who are ſtill under this covenant, receive theſe convictions, and be warned, excited, and exhorted timely to ſue to be delivered from under the covenant of works, and for that end to be inſtated in the covenant of grace, by faith in Jeſus Chriſt. What need is there of further motives than the text gives, in telling us, that all under this covenant are under the curſe? which has been explained at large to you. Ah!

is it ſafe to go home and ſleep another night under the curſe? Is it ſafe to venture more time under it, when ye know not which moment of your time may be the laſt? As ye have any regard to your own ſouls, lay this matter to heart, and delay no longer; but haſte, eſcape for your life. Conſider, I pray you,

1. The curſe is a weight which you will never be able to bear. The weight of God's revenging wrath is in it, and it is a fearful thing to fall into the hands of the living God; on whomſoever this ſtone falls, it will grind him to powder.

2. It is a growing weight; as your ſins grow, the curſe grows; Rom. ii. 5. *After thy hardneſs and impenitent heart, thou treaſureſt up unto thyſelf wrath againſt the day of wrath.* The evils thou art bound over to are the greater, and the bonds are the ſtronger.

3. It is a weight that may be now removed from off you, 2 Cor. vi. 2. *Behold, now is the accepted time; behold, now is the day of ſalvation.* Thoſe whom this weight has ſunk down into the pit already, it can never be removed from off them: but ye are yet within the reach of mercy, the Mediator is ready to take the yoke off your jaws.

4. If the weight of the curſe be not removed from off you, it will be the heavier that deliverance from it was in your power; Matth. xi. 21. *It ſhall be more tolerable for Tyre and Sidon at the day of judgement, than for you.* The men of that covenant will all feel the weight of the curſe, but it will have a double weight to deſpiſers of the goſpel.

5. Laſtly, It will be an eternal weight, Matth. xxv. 41. *Depart from me, ye curſed, into everlaſt-*

ing fire. There is an eternal weight of glory for the ſaints in the promiſe, and an eternal weight of wrath for ſinners in the curſe, which they ſhall for ever lie under, and never get clear of.

Let theſe motives then excite and induce you to flee from the curſe of the broken covenant of works, unto the covenant of grace, where life is only to be found.

Secondly, Believers in Chriſt, delivered from this covenant, (1.) Be thankful for your deliverance, as a deliverance from the curſe. Let the warmeſt gratitude glow in your breaſts for ſo great a deliverance; and let your ſoul, and all that is within you, be ſtirred up to bleſs your glorious Deliverer for this unſpeakable bleſſing. (2.) Walk holily and fruitfully in good works, ſince the bands of death are removed, and your ſouls are healed. Be holy in all manner of life and converſation; adorning the doctrine of God your Saviour in all things. Let the whole tenor of your lives teſtify, that you are not under the curſe, but that you inherit the bleſſing of eternal life, by living to the praiſe and honour of Chriſt, who hath delivered you from the wrath to come. (3.) Turn not back to the broken covenant of works again, in legal principles, nor in legal practices. The more the temper and frame of your ſpirit lies that way, the more unholy will ye be; and the more your duties ſavour of it, the leſs ſavoury will they be unto your God. It is only by being dead to the law, that ye will live unto God.

Thus far of the Covenant of Works.

SERMONS.

Help for ruined Sinners laid on the Lord Jeſus Chriſt, the mighty One.

A Sermon preached at Ettrick, June 11. 1721, immediately before the Adminiſtration of the Sacrament of the Lord's Supper.

PSALM lxxxix. 19.

Then thou ſpakeſt in viſion to thy holy one, and ſaidſt, I have laid help upon one that is mighty; I have exalted one choſen out of the people.

IT is evident that this pſalm refers to a time wherein the Jewiſh church, and the royal family, were in a very low condition; and it ſeems beſt to agree to the time of the Babyloniſh captivity; and ſo, as many other pſalms, it is prophetical, being penned long before by Ethan the Ezrahite, who lived in the days of Solomon, 1 Kings iv. 31. In this low condition, the church comforts herſelf in two things; the greatneſs and goodneſs of her God, who would be true to his covenant, ver. 6.—14. *For who in the heavens*, &c. In her relation to that God according to the covenant, ver. 15. &c. *Bleſſed is the people that know the joyful ſound*, &c. And thence ſhe draws

the comfortable concluſion, ver. 17. *For thou art the glory of their ſtrength: and in thy favour our horn ſhall be exalted.* She concludes, that as low as they were now, they ſhould yet be raiſed up. The reaſon of it is given, ver. 18. *For the Lord is our defence; and the Holy One of Iſrael is our King.* Their King was the Lord's, the Lord's own choice, and by him ſet over them. And ſince he had ſet up his throne with ſuch a promiſe, as ver. 3. 4. *I have made a covenant with my choſen, I have ſworn unto David my ſervant, Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations,* he would raiſe and keep it up. That David is the king here meant in the type, I will not deny; but that it is chiefly meant of Chriſt the antitype, I think is evident from many paſſages, as ver. 4. 27. 29. 36. 37. And ſo I ſhall conſider our text, *Then thou ſpakeſt in viſion,* &c.

In which words we have a confirmation of Chriſt's being the Father's choice, drawn from a revelation made by himſelf in that matter. In which we have,

1. The manner of the revelation upon that moſt important head, *Then thou ſpakeſt,* &c. It was made by viſion, a manner of revelation made to the prophets when they were awake, either internally, their minds being elevated to ſee and underſtand the counſel of God as to the particular thing he was pleaſed to reveal to them; or externally, ſomething being repreſented to their bodily eyes. The time when; *then*; which ſome refer to the time of God's making the covenant with David; others underſtand it indefinitely, or take it to ſignify ſome time: and this I take to be the import of it here. As to the party to whom the reve-

lation was made, ſome underſtand Samuel, others David himſelf, to have been the holy one to whom it was made. I think the text does not expreſsly determine to whom it was made; but that it is moſt natural to underſtand it of the prophet who penned this pſalm, viz. Ethan, it being hard to imagine this famous revelation, from ver. 19. to ver. 38. to have been made to one prophet, and recorded by another; for no where elſe is it to be found. And I judge it is Jeſus Chriſt himſelf, who is here called *the holy One*, though in the type it may relate to David; and that the true reading is, *concerning thy holy One*, or thy Favourite. Chriſt is the Father's darling, *his beloved Son, in whom he is well pleaſed*, Matth. xvii. 5. On him he conferred the honour of ſaving a loſt world; by laying help on him he expreſſed his matchleſs love to ſinners; and has ſecured their ſafety and comfort. For what can be more for the comfort of Chriſtians, than that Chriſt is the Father's favourite?

2. The revelation itſelf. In which we may notice two things.

(1.) The Father's eternal deſignation of help for a loſt world: *I have laid help upon one that is mighty*. It looks to the covenant which paſſed from eternity betwixt the Father and the Son. God foreſaw mankind ruined, and having eternal thoughts of love to the elect among them, he provided help for them in their helpleſs condition. The party condeſcended on is *one that is mighty*, able to do and ſuffer for them, able to pay all their debt, and to repair the breach; even his own Son, the mighty God. On him he laid the help of an elect world. They were fallen and ruined, utterly unable to help themſelves: but

he lays it on his own Son to help them. But there is more in that word than simple laying; it properly signifies to equalize, to make one thing answer another. One may get help allowed him; but if it be not sufficient help, it is no better than none at all: but the Father providing help for poor sinners, accommodated, adapted, made the help equal, to the demand of the ruinous case, that the efficacy of it might be infallible.

(2.) The execution of the eternal purpose in time: *I have exalted*, or *raised up, one chosen out of the people.* God raised him up when he was incarnate, when in the fulness of time the Word was made flesh. In respect of this his incarnation, he was *chosen out of the people;* he took our nature upon him, was partaker of flesh and blood with the children whom he was designed to help. So when the Father sent him into the world, he was raised up for a help to poor sinners: and though it was necessary he should fall by death for their help, yet even then he stood, now he stands, and will stand for evermore, their glorious Helper. This raising up is spoke of as past, in the prophetic style.

The doctrine arising from the text is,

Doct. *As from eternity the Father laid fully-proportioned help for the case of ruined sinners, on his own Son the Lord Jesus Christ, as one able for the great work; so he is now by his Father raised up to, and has actually entered upon that work which he was from eternity designed for.*

In discoursing from this subject, I shall,

I. Point at some truths supposed or imported in this doctrine.

II. Shew in what reſpects the help was laid on Jeſus Chriſt

III. That Jeſus Chriſt was and is able for that great work.

IV. Laſtly, apply the doctrine.

I. I ſhall point at ſome truths ſuppoſed or imported in this doctrine.

1. Man was ruined, and ſunk into a gulf of miſery. If ye inquire how? God did not make him ſo, Gen. i. 27. As he came from the hand of God, he was a holy and happy creature. But by Adam's fall, the whole raced was ruined, Rom. v. 12.—*All have ſinned.* Sin broke in pieces the beautiful fabric of human nature, and made the apparent heirs of glory heirs of wrath. The covenant of works being broken, man was laid under the penalty, and bound over to the wrath of God.

2. God foreſeeing this ruinous caſe of mankind, from eternity had a deſign of love on ſome of them, that they might be partakers of eternal ſalvation; Rom. ix. 15. *I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.* There was no ſuch love to fallen angels, though to fallen man this free love was extended. He loved an elect party among them from eternity, before they were; Jer. xxxi. 3. *I have loved thee with an everlaſting love.* And ſince it was from eternity, it bred in the breaſt of God without any inducement to it, that could poſſibly ariſe from them.

3. In order to this love deſign's taking effect, there behoved to be help afforded to them; they

could not help themſelves. They had deſtroyed themſelves, but could not recover themſelves again; they had thrown themſelves into a gulf of miſery, but by no art of theirs could they ſwim aſhore again, but behoved to periſh if they got not help; Hoſ. xiii. 9. *O Iſrael, thou haſt deſtroyed thyſelf.* Rom. v. 6. — *We were without ſtrength.* They had fallen headlong into a pit, but could never have wreſtled out of it; but the pit had cloſed its mouth on them for ever, if there had been no help.

4. They could not be holpen with a little help: the caſe was a nonſuch caſe, and the help behoved to be conformable to it. Therefore the text bears the ſuiting of the help to the caſe that required it. The lifting up of an elect world, wherein every ſinner is heavier than a mountain of braſs, out of the depth of miſery into the height of eternal happineſs, could never be done with a little help that might be gathered among fellow-creatures. It behoved to be ſuited,

(1.) To the ſinner's caſe. Whatever he owes muſt be paid to the utmoſt farthing, elſe he is ſtaked down ſtill under the curſe. Whatever he wants to fit him for the favour of God, and to appear in the palace above, muſt be furniſhed to him, by ſuch an one as undertakes to be helper.

(2.) To the divine perfections. God is holy, juſt, and true; and ſooner may one hope to get the rocks removed for him, than to be ſaved in a way inconſiſtent with the honour of the divine attributes. The honour of God muſt be ſeen to in the firſt place, before the ſinner can be ſaved,

Iſ. xlii. 8. *My glory will I not give to another.* And therefore all the wronged attributes of God muſt have reparation from one that undertakes to be the ſinner's helper.

5. Laſtly, In this caſe the help is laid on the Son of God, as able for ſuch an undertaking. Among the creatures no help was to be found; the united ſtrength of all the angels in heaven could not have afforded meet help in this caſe: and man behoved to have been loſt without remedy, if the Father had not laid help on his own Son. While juſtice required ſatisfaction for a broken law, a ſatisfaction equal to the offence againſt an infinite God, and God's truth pleaded in favour of the demand of juſtice, and infinite holineſs peremptorily refuſed acceſs into the preſence of God to the unholy creature; infinite wiſdom pitcheth upon one that was mighty to bring about the ſinner's ſalvation in a way conſiſtent with God's juſtice, holineſs, and truth.

II. I ſhall ſhew in what reſpects the help was laid on Jeſus Chriſt.

1. It was laid on him by the Father's deſignation, *I have laid help upon one that is mighty.* He was the Father's choice; when everlaſting love put him upon the ſeeking out of a fit perſon, under whoſe hand the breach betwixt God and man might be, he was the perſon infinite wiſdom condeſcended upon, Iſ. xlii. 1. *Beloved my ſervant, whom I uphold: mine elect, in whom my ſoul delighteth.* In the choice, he had an eye to his own glory that was wronged, to the ſinner's caſe that was quite marred, and he reſted in the Son as a fit perſon to entruſt with the reparation of both.

2. It was laid on him by his own conſent and

voluntary undertaking, Pſal. xl. 9. 7. *Sacrifice and offering*, ſays he, *thou didſt not deſire; mine ears haſt thou bored: burnt-offering and ſin-offering haſt thou not required. Then ſaid I, Lo, I come: in the volume of the book it is written of me.* He knew well what that help would coſt him, what a red ſea of wrath he behoved to ſwim through, for helping the helpleſs creatures. But love to his Father's glory, free and unhired love to elect ſinners, made him conſent to the propoſal. And thus the covenant betwixt the Father and the Son for the help of loſt ſinners was concluded.

And thus the help of loſt ſinners was laid on Jeſus Chriſt,

1*ſt*, As Surety for all the elect world, of all ages, ſexes, and conditions, Heb. vii. 22. Juſtice had them under an arreſt; they muſt pay their debt, or go to the priſon of hell. Alas! they are not able, and none of the creatures dare to bind for them. Then ſaid Chriſt, *Lo, I come;* I will be the Surety for them; whatever they owe to thee, lay that on my account, and I will clear all in the fulneſs of time. And ſo God took Chriſt's ſingle bond for all the debt; and, by virtue of it, believers under the Old Teſtament had perfect remiſſion of ſin and ſalvation, Exod. xxxiv. 6. 7. And thus it was laid on him,

(1.) To anſwer juſtice's demand of ſatisfaction for their ſins. *Without ſhedding of blood there was no remiſſion;* and ſince he had become Surety, himſelf behoved to be the ſacrifice for them, Iſ. liii. 10. *It pleaſed the Lord to bruiſe him: he hath put him to grief: he made his ſoul an offering for ſin.* So the juſtice of God ſummed up all the debt of ſin of all the elect, paſt, preſent, and to come,

and charged it all together on their Surety to the utmoſt farthing, and took him by the throat, ſaying, *Pay what thou oweſt.* So it was exacted without any abatement. Juſtice purſued him from his birth to his burial, filled up the cup of wrath to the brim to him, and cauſed him to drink it even to the dregs, Rom. viii. 32. *He ſpared not his own Son, but delivered him up for us all.* He made him a curſe for curſed ſinners, and left him not till it had brought him to the duſt of death, and got full reparation of him for all the wronged attributes of God: *I reſtored that which I took not away,* ſaid Chriſt, Pſal. lxix. 4.

(2.) To anſwer the law's demand of good works or perfect obedience for them. The law had not by ſinners breach of it loſt its right to demand perfect obedience; and without its being anſwered, they would have been excluded for ever from the preſence of God. And ſince he had become Surety, he behoved to anſwer for them, in fulfilling all righteouſneſs, Matth. iii. 15. So he was born perfectly holy, Luke i. 35. lived perfectly holy, Heb. vii. 26. he obeyed all the ten commandments, 1 Pet. ii. 22. and held on in a courſe of perfect obedience to the end, Phil. ii. 8.

Behold here, for founding the believers title to eternal life, compleat help made, duly proportioned to the ſinners caſe, and to the divine perfections. What could be demanded more of an elect world to found their title to heaven, but ſatisfaction for the wrong done, and perfect obedience to the holy law? And both are given. All the attributes of God are as much honoured by the Surety, as they were wronged by the ſinner. Was the truth of God doubted and diſbelieved

by the ſinner? Now it is ſet in a fuller light than ever before, being written in letters of the blood of the Son of God, that can never be defaced. Was his holineſs wronged by the ſinner's throwing away his purity, and plunging himſelf in a mire of iniquity? It is now glorified, and that is compenſated by the ſpotleſs purity of the Redeemer God-man, who was born, lived, and died, without the leaſt ſtain. Did man's ſin caſt a vail over all the divine perfections? Behold now they have all broke out from under that cloud, and ſhine forth more glorioufly than ever in the face of the man Chriſt Jeſus, 2 Cor. iv 6.

Say not, the law and juſtice of God are at a loſs, that the weight of their hand lay not on the ſinner that did the wrong. For the leaſt wrong done to them uncompenſated would have ſunk the whole creation, and drawn the bars of the pit on them for ever, Gen. xviii. 25. Iſ. xlii. 21. 2 Tim. ii. 13. But they are more glorified than they could have been by hurrying Adam and all his poſterity into hell. For (1.) The croſs had a ſpectacle of horror greater than ſuch a hell would have had: the croſs, the Son of God ſuffering on it, the other only a parcel of creatures. And what is their ſufferings in compariſon of God dying, ſuffering on a croſs? (2.) At that rate the debt would never have been paid out, but here it is paid to the laſt and leaſt farthing. *It is finiſhed*, had never been heard otherwiſe. (3.) At that rate a holy juſt God had been glorified only by the ſinners ſuffering; but here he is glorified by Chriſt's doing as well as dying.

2*dly*, Help was laid on Jeſus Chriſt, as a ſecond Adam, a quickening ſpirit, 1 Cor. xv. 45. Not

only are ſinners by nature ſhut up in the pit by the bars of the broken covenant of works, which only Chriſt's doing and dying could draw; but they are dead in the pit, *dead in treſpaſſes and ſins*, Eph. ii. 1. How then can they live with God? Adam repreſented all mankind in the firſt covenant, and breaking it conveyed death to them all; ſo Chriſt was made the repreſentative of all the elect in the ſecond covenant, and being made a quickening ſpirit for their help, quickens all in due time, whom he repreſented. There was a fulneſs of the Spirit lodged in him; and that he communicates to every one of his, at the time appointed by the Father, whereby they are regenerated, and endowed with a principle of ſpiritual life, John v. 25. *The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God, and they that hear ſhall live.* Mark the reaſon, ver. 26. *For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf.* He is ordained a burning lamp, to touch them as ſo many blind candles, and ſo to light them with the light of life, in the day of power, Pſal. cx. 3. A ſuitable help is Chriſt *the life*, John xiv. 6. for dead ſinners.

3*dly*, Help was laid on him as a Dayſman, to make up the peace betwixt God and ſinners, 1 Tim. ii. 5. Eph. ii. 14. How ſhall a holy juſt God and guilty ſinners be brought together in peace? Who ſhall ſtand betwixt the conſuming fire and the dry ſtubble? A holy God cannot look on the guilty creature, Hab. i. 13.; the guilty creature dare not look on an abſolute God, if it knew him. But behold ſuitable help in Jeſus Chriſt; the Divinity is clothed with humanity in the perſon of

Christ, 2 Cor. v. 19. Col. ii. 9. The guilty creature in Christ is clothed with the righteousness of God, Phil. iii. 9. What then can mar the meeting, the peace, the full remission of sin, and acceptance of the believer with God? O suitable help, suited to the sinner's case, to the honour of God!

4thly, Help is laid on Christ as a Guide and Leader. When the peace is made up betwixt God and the believers, they have a wilderness-world to go through, ere they can get to Canaan. The way is difficult at all times, and specially difficult at some times; and at this time particularly, and like to be more so. They will be in hazard of losing the way; and if they get not help, they will be found drowned at length in some pit or other in the wilderness. But there is help laid on Christ for this, Is. lv. 4. *Behold, I have given him for—a Leader and Commander to the people.* He will be eyes to them in the wilderness. As weak as they are and easily drawn off the way, and as difficult as the way is, they shall all be brought safe to the journey's end.

5thly, This help is laid on Christ as a Burden-bearer. His people have weak shoulders, and there are many burdens upon them, the weight of which often makes them groan. The very prospect of the burdens awaiting them, is often heavy. The Father foresaw every one of his people's burdens, what burden of duties was to be laid on such a one and such a one, what burden of troubles, temptations, difficulties, wants, guilt, and corruption: and he made provision for their help; he laid the help for them all on Christ, whom he appointed the great Burden-bearer for all the heirs of glory; in conse-

quence of which they may *caſt their burden upon the Lord, and he ſhall ſuſtain them*, Pſal. lv. 22.

6thly, This help is laid on Chriſt as a reſident at the court of heaven, to take up all emergent differences betwixt God and them, Heb. ix. 24. *Chriſt is entered into heaven itſelf now to appear in the preſence of God for us.* Their weakneſs and folly might ſoon mar their mended caſe, and breed quarrels betwixt heaven and them, that might have a fearful end. But there is help laid on Chriſt for that event, which is the believers great comfort; they have a friend at court, that it can never come to a total rupture, 1 John ii. 1. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* There is their help, *He is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them*, Heb. vii. 25.

7thly, This help is laid on Chriſt as a Keeper and Shepherd of ſouls. When the wandering ſheep are recovered, ſo much of the ſtraying diſpoſition remains, and ſo many thieves are going about to pick them up, that there would be a ſorry account of them at the end of the day, if there were not help provided in this caſe. Wherefore they are not entruſted to themſelves and their own habitual grace, and watching: but their help is laid on Chriſt, to his care they are committed, and he is to account for every one of them to his Father. *Ye were as ſheep going aſtray*, ſays Peter to the believing ſtrangers; *but are now returned unto the Shepherd and Biſhop of your ſouls*, 1 Pet. ii. 25. And ſays Chriſt, John xvii. 12. *While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me I have kept,*

and none of them is loſt. Accordingly he has ſo made the covenant, that if they cannot keep it, it ſhall keep them, Jer. xxxii. 40. *I will make an everlaſting covenant with them, that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they ſhall not depart from me.*

8*thly*, This is laid on Chriſt as the finiſher of their faith, Heb. xii. 2. Our Lord is the appointed help of his people through all the ſteps of their race, all the periods of their time, until death, Pſal. xlviii. ult. *This God is our God for ever and ever: he will be our Guide even unto death.* He will lead them through death: *Yea*, ſays David, *though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me: thy rod and thy ſtaff they comfort me;* and he will carry them over the dark waters. And beyond death he will ſet the crown on their head: Therefore could the apoſtle Paul ſay in the near proſpect of that awful event, *There is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day; and not to me only, but unto them alſo that love his appearing,* 2 Tim. iv. 8. And he will be their Helper through all the ages of eternity, as he will remain the eternal bond of union betwixt God and the ſaints, and they ſhall have the full enjoyment of God through him, Heb. vii. 25 forecited, Rev. vii. ult. *For the Lamb which is in the midſt of the throne ſhall feed them, and ſhall lead lead them unto living fountains of waters: and God ſhall wipe away all tears from their eyes.* Chap. xxi. 23. *The city had no need of the ſun neither of the the moon to ſhine in it. For the glory of the*

Lord did lighten it, and the Lamb is the light thereof.

Laſtly, Chriſt is the ordinance of God for help in all caſes whatſoever, to all ſinners whatſoever that will come to him, John iii. 16. *God hath ſo loved the world, that he hath given his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* All without exception are allowed to come, they may come to him for help, and whoſoever comes ſhall be helped, Rev. xxii. 17.

III. I ſhall ſhew, that Jeſus Chriſt was and is able for that great work.

1. As he is God, he is the Father's equal, equal in power and glory. Our Helper is the mighty God, Iſ. ix. 6. A God merely by name, or by office, would have ſunk under this burden; in vain had the help been laid on ſuch a one. The blaſphemous new Arianiſm ſetting up its head, in this day of backſliding and apoſtaſy from the truth, denying the ſupreme Godhead of Chriſt, and his equality with the Father, razes all our faith and hope to the very foundation, and leaves all mankind helpleſs under the wrath and curſe of God. For then Chriſt's ſufferings could not have equalled the offence done to an infinite God. But he was able for our help, being the Father's equal, Zech. xiii. 7. Phil ii. 6. Jehovah the Moſt High, Iſ. xlvii. 4. *As for our Redeemer, the Lord of hoſts is his name.* Jer. xxiii. 6. *This is his name wherewith he ſhall be called, The Lord our Righteouſneſs.* Compare Pſal lxxxiii. ult. *Thou whoſe name alone is Jehovah, art the Moſt High over all the earth.*

2. As he is the Father's Servant raised up for the help of a lost world. *All power is given to him in heaven and in earth,* Matth. xxviii. 18.

I come now to make some practical improvement of this subject.

Use I. of information. It informs us, that,

1. The salvation of sinners is a wonder of free love and grace, transacted betwixt the Father and the Son from eternity. The fall of angels was foreseen as well as the fall of man; and nothing could be foreseen in man to move to the providing of help for him, all good in him being the product of that help. But the Father, Son, and Holy Ghost, willed the help of sinners, and that equally, for their will is one; and it was freely designed, undertaken, and performed by the Father, Son, and Holy Spirit.

2. Wo to those who are left to bear their own burden, and so are all those that live and die out of Christ. A mighty One was requisite to make help in the ruinous case, no less than one of infinite might: What must be the case of those then who lie helpless, or unheeded, with the weight on themselves? Psal. xciv. ult. *He shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off.* They must lie for ever weltering in the sea of wrath, utterly unable to make the shore; they can never get out of the law's dominion.

3. Then the believer being united to Christ by faith, has all in Jesus Christ, and that at once too: *For in him dwelleth all the fulness of the Godhead bodily: And ye are complete in him, which is the head of*

Lord did lighten it, and the Lamb is the light thereof.

Laſtly, Chriſt is the ordinance of God for help in all caſes whatſoever, to all ſinners whatſoever that will come to him, John iii. 16. *God hath ſo loved the world, that he hath given his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* All without exception are allowed to come, they may come to him for help, and whoſoever comes ſhall be helped, Rev. xxii. 17.

III. I ſhall ſhew, that Jeſus Chriſt was and is able for that great work.

1. As he is God, he is the Father's equal, equal in power and glory. Our Helper is the mighty God, Iſ. ix. 6. A God merely by name, or by office, would have ſunk under this burden; in vain had the help been laid on ſuch a one. The blaſphemous new Arianiſm ſetting up its head, in this day of backſliding and apoſtaſy from the truth, denying the ſupreme Godhead of Chriſt, and his equality with the Father, razes all our faith and hope to the very foundation, and leaves all mankind helpleſs under the wrath and curſe of God. For then Chriſt's ſufferings could not have equalled the offence done to an infinite God. But he was able for our help, being the Father's equal, Zech. xiii. 7. Phil ii. 6. Jehovah the Moſt High, Iſ. xlvii. 4. *As for our Redeemer, the Lord of hoſts is his name.* Jer. xxiii. 6. *This is his name wherewith he ſhall be called, The Lord our Righteouſneſs.* Compare Pſal lxxxiii. ult. *Thou whoſe name alone is Jehovah, art the Moſt High over all the earth.*

2. As he is the Father's Servant raiſed up for the help of a loſt world. *All power is given to him in heaven and in earth,* Matth. xxviii. 18.

I come now to make ſome practical improvement of this ſubject.

USE I. of information. It informs us, that,

1. The ſalvation of ſinners is a wonder of free love and grace, tranſacted betwixt the Father and the Son from eternity. The fall of angels was foreſeen as well as the fall of man; and nothing could be foreſeen in man to move to the providing of help for him, all good in him being the product of that help. But he Father, Son, and Holy Ghoſt, willed the help of ſinners, and that equally, for their will is one; and it was freely deſigned, undertaken, and performed by the Father, Son, and Holy Spirit.

2. Wo to thoſe who are left to bear their own burden, and ſo are all thoſe that live and die out of Chriſt. A mighty One was requiſite to make help in the ruinous caſe, no leſs than one of infinite might: What muſt be the caſe of thoſe then who lie helpleſs, or unheeded, with the weight on themſelves? Pſal. xciv. ult. *He ſhall bring upon them their own iniquity, and ſhall cut them off in their own wickedneſs; yea, the Lord our God ſhall cut them off.* They muſt lie for ever weltering in the ſea of wrath, utterly unable to make the ſhore; they can never get out of the law's dominion.

3. Then the believer being united to Chriſt by faith, has all in Jeſus Chriſt, and that at once too: *For in him dwelleth all the fulneſs of the Godhead bodily: And ye are complete in him, which is the head of*

all principality and power, Col. ii. 9. 10. ſince the help laid on him is fully proportioned to the ſinner's caſe. Chriſt is *made unto us of God, wiſdom, and righteouſneſs, and ſanctification, and redemption*, 1 Cor. i. 30. what can poſſibly be condeſcended on, which there is not anſwerable help for in theſe? The law as a covenant of works had a double demand on the ſinner, if he would obtain ſalvation; the demand of ſatisfaction to juſtice, and the demand of perfect obedience. Chriſt has anſwered them both, and the believer is united to Chriſt: Is not the believer free then from the covenant of works? is he not free from the revenging wrath of God? Has the law as a covenant of works a power to renew the demand of good works for obtaining ſalvation thereby on the believer, after Chriſt has anſwered it for him? If it be ſo, what comes of the fully-proportioned help laid on Chriſt, if he ſtill leaves the believing ſinner under the covenant of works and its demands, where he found him? Is there no way to bind obedience, holineſs, and good works on believers, but by the law as a covenant of works, which requires duty, but promiſes no ſtrength? If ſo, where is the well-proportioned help? Is not the law in the hands of the Mediator, or the law as the law of Chriſt, having a promiſe of ſtrength, ſufficient to bind on them obedience, and holineſs, and good works? Is not the Father in the Son, is not God in Chriſt, is not Jeſus Chriſt equally with his Father Jehovah, the Sovereign, the Supreme, moſt high God, Creator of the world? John i. 2. Is he not our God, and our Redeemer? And do not all theſe give a ſufficient *therefore*, or reaſon, for keeping his commandments?

Laſtly, Legal religion and doctrine is highly diſ-

honouring to Chriſt and his Father too. If none may come to Chriſt, by believing on him, but ſuch as have ſuch and ſuch good qualifications in them before they come, where is the well-proportioned help for ſinners laid on Chriſt? Where is the help for them that are quite without ſtrength, when they muſt be half-whole before they come to the Phyſician? Where ſhall they get theſe good qualifications? Is there another on whom the Father has laid help? Acts v. 31. *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins.* Is holineſs to be by the believer hammered out of the fear of hell, and hope of gaining heaven to himſelf by it? Has not the Father for our help made Chriſt the prime receptacle of the Spirit of ſanctification, from whom we are to derive it by faith?

USE II. of exhortation. I proclaim then help in Chriſt for poor ſinners, laid on him, and laid up in him by the Father. Come to him then, ruined ſinners; come, helpleſs creature, whatever be thy caſe, come to him for help, and you will get it. There is a cry to heaven from this company, like that of the Egyptians *crying to Pharaoh for bread. And Pharaoh ſaid unto all the Egytians, Go unto Joſeph,* Gen. xli. 55. Senſible ſouls, they are crying, Help; and inſenſible ſouls, their needs are crying, Help. The anſwer is as there, *Go to Joſeph*; go to Chriſt, and he will give relief.

1. Come ye that have been ſeeking help for a reſtleſs heart through the empty creation, but could never get it there, nor ever ſhall. There is help in Chriſt for you, Iſ. lv. 2. *Wherefore do ye ſpend money for that which is not bread? and your*

labour for that which ſatisfieth not? hearken diligently unto me, and eat ye that which is good, and let your ſoul delight itſelf in fatneſs.

2. Is there a wounded conſcience here, pierced and galled with guilt lying on it? There is no help for your caſe in all the dominion of the law, Mourning, reſolutions to mend, &c. will not pull out the ſting. But the application of Chriſt's blood will do it; 1 John i. 7. *The blood of Jeſus Chriſt cleanſeth us from all ſin.*

3 Do any want help for a hard heart and withered affections? It is here; Acts v. 31. forecited. Zech. xii. 10. *I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the Spirit of grace and of ſupplications: and they ſhall look upon me whom they have pierced, and they ſhall mourn for him as one mourneth for his only ſon, and be in bitterneſs for him as one that is in bitterneſs for his firſt-born.*

4. Do any want help for ſanctifying of their unholy hearts and lives? Chriſt is *made of God unto us ſanctification*, 1 Cor. i. 30. Will ever fruit grow on you, while ye ſtand on your own root, and are not ingrafted as branches into Chriſt? Match with Chriſt, if ye would be holy; Rom. vii. 4. Ye muſt be *married to Chriſt, who is raiſed from the dead, that ye may bring forth fruit unto God.* The fulneſs of the Spirit of ſanctification is in him; unite with him, and ye ſhall be *ſanctified through the truth*, John xvii. 19. He is the mighty One that muſt ſubdue your ſtrong luſts, Micah vii. 19. *He will ſubdue our iniquities.*

5. Do any want help for getting through the world, eſpecially in a dark and cloudy day? Take a Guide; Pſal. xxxii. 8. *I will inſtruct thee and*

teach thee in the way which thou ſhalt go: I will guide thee with mine eye.

6. Do any want help for diſtreſſes, troubles, or weights of any kind, which they are not able to ſtand under nor bear? Here is help; Pſal. lv. 2. *Caſt thy burden upon the Lord, and he ſhall ſuſtain thee.* Iſ. xliii. 2. *When thou paſſeſt through the waters, I will be with thee; and when through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burnt; neither ſhall the flame kindle upon thee.*

7. Do any want help for getting up out of the ruins of Adam's fall, to anſwer the demands of juſtice and the law, for peace with God, pardon, eternal happineſs, whatſoever ye need in time or eteanity? Here is help for you, for your caſe whatever it be; if it be a nonſuch caſe, yet it cannot be above the help of this mighty One. If you cannot give your caſe a name; yet he knows it, and what will help it.

Come then for help to him. For motives conſider,

Mot. 1. Ye muſt have help, or ye are undone for evermore. Ye cannot help yourſelves; Hoſ. xiii. 9. *O Iſrael, thou haſt deſtroyed thyſelf; but in me is thine help.* In your natural ſtate, ye are juſtice's criminals, and cannot ſatisfy; the law's debtors, and cannot pay; Satan's ſlaves and captives, and cannot work your own freedom. While ye are in the world, ye have much work, and little ſtrength at beſt, much oppoſition from a ſubtil devil, an enſnaring world, an evil heart. Ye muſt have help, or ye can never get through ſafe.

2. There is no help for you in any other, Acts

iv. 12. *Neither is there ſalvation in any other: for there is none other name under heaven given among men whereby we muſt be ſaved.* If there had been help an eaſier way, why would the Father have laid ſuch expenſive help on his own Son? If ye could diſcern the voice, angels are ſaying, Sinners, There is no help in us; the ſaints, There is none in us; the wide world, There is no help in me; the law, There is none in me; if ye abide under my dominion, I can do nothing but tell you what you ſhould do for yourſelves, bind it on you under pain of the curſe, and deſtroy you for not doing what I bid you, which you have no ſtrength for.

3. As Chriſt is able, ſo he is willing to help you: *Wherefore he is able alſo to ſave them to the uttermoſt that come unto God through him, ſeeing he ever liveth to make interceſſion for them,* Heb. vii. 25. There can be nothing in your caſe which is beyond the efficacy of his blood and Spirit, for the efficacy of both is infinite. So it is declared he is willing, Iſ. i. 18. *Come now, and let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool.* Chap. lv. i. *Ho, every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.* Rev. xxii. 17. *And the Spirit and the bride ſay, Come. And let him that heareth ſay, Come. And let him that is athirſt, come; and whoſoever will, let him take the water of life freely.*

Laſtly, If your help be not from him, ye periſh without remedy: for he ſaith, *I am the way, and the truth, and the life. No man cometh unto the Father but by me,* John xiv. 6. If ye refuſe

to come to him, ye have refuſed help, and ye muſt die of your diſeaſe, and ſink under your burden. And your refuſing of help will be as a millſtone hung about your neck to ſink you deeper under the wrath of God.

But ye may ſay, What way ſhall we get help from Chriſt? I anſwer, In the ſenſe of your abſolute need of help, and of your utter inability to help yourſelves, by faith lay your help on him on whom the Father has laid it, Acts xvi. 31. *Believe on the Lord Jeſus Chriſt, and ye ſhall be ſaved.* Hold not with a general and doubtſome faith, but apply Chriſt and his help to your own ſouls. Believe he is offered to you in particular with all his ſalvation. Receive him upon the offer, and take him to yourſelves with all his ſaving benefits. Reſt on him for your very believing; and he will help you, according to his promiſe. This was the pſalmiſt's experience for help, Pſal. xxviii. 7. *The Lord is my ſtrength, and my ſhield: my heart truſted in him, and I am helped.*

God's Glory repaired and ſhining forth in the Way of Salvation by Jeſus Chriſt, and Peace for Rebel-ſinners through him.

The Subſtance of three Sermons preached on Sacramental Occaſions at Maxton, July 1. and 2. and at Galaſhiels, Aug. 5. 1721.

God's Glory repaired in the Way of Salvation by Jeſus Chriſt.

LUKE ii. 14.

Glory to God in the higheſt, and on earth peace, good will towards men.

Sermon I. preached at Maxton, Saturday, July 1. 1721.

AT the birth of princes great rejoicings are made among their ſubjects, but they and that mirth will ſoon die out; for both are of the earth. Here is an account of a birth, the like to which never was nor will be on the earth, namely, of the Prince of the kings of the earth, the Lord from heaven: and it is ſolemnized by a multitude of holy angels, with ſinging a ſong that ſhall never end, *Glory to God in the higheſt*, &c.

When God made the world at firſt, theſe ſingers ſang their firſt extraordinary ſong, Job

xxxviii. 7. but what they ſang is not recorded. When the world was new-made by the coming of Chriſt, they ſing ſo again upon that glorious occaſion; and their ſong is recorded in the text. The ſubject of it is God incarnate, the myſtery of Chriſt, the glorious contrivance of man's ſalvation through a crucified Saviour, the maſter-piece of the divine wiſdom. The angels beholding God's glory and the ſalvation of mankind-ſinners ſweetly concentering in it, though their fellow-angels that fell had no ſhare in it, thereupon raiſed the ſong. It is weakly followed and kept up in the church militant, and it will be the ſong of the church triumphant for ever. I ſhall conſider,

Firſt, The parts of this ſong; which are three.

1. *Glory to God in the higheſt.* God was robbed of his glory by man's ſin, but in the way of ſalvation by Chriſt it is reſtored. The eſſential glory of God ſuffers no diminution, nor can men or angels make him any more glorious than he is in himſelf. But his declarative glory is darkened by ſin, a vail was caſt over it thereby to his diſhonour. Now Chriſt coming in the elect's room, that vail is rent, and his glory ſhines forth again; and by that glorious contrivance all the wronged attributes of God have their due honour reſtored.

It is *glory in the higheſt*, that is, the higheſt heavens, as appears from the other clauſe, *on earth*. Not that the glory of God ariſing from the myſtery of Chriſt is confined to the heavens; it ſhines on earth too: but it denotes the height of that glory, which not only dazzles the eyes of poor mortals let into the view of that myſtery,

but fills the very angels in heaven with admiration, and their mouths with praiſe.

2. *On earth peace.* The angels ſaw the war break out betwixt heaven and earth, and earth made the ſeat of that dreadful war. It was an angel that got the flaming ſword put in his hand to keep rebel-man off from the tree of life. But now the ſcene is altered, there is a Peace-maker born, come down to the earth, to purchaſe the peace, to proclaim it, and to make it effectual by concluding the peace as Mediator betwixt God and an elect world.

3. *Good-will towards men.* Indeed the Father's ſending of his own Son was the greateſt evidence of good-will to men, John iii. 16. *God ſo loved the world, that he gave his only-begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.* But I apprehend there is more in the original words than ſimple *good-will,* and would read with the Dutch verſion, *good-pleaſure,* or *complacency in men.* Certain it is that the particle ἐν, here rendered *towards,* properly ſignifies *in,* and uſually ſo: and the ſenſe of the other word offered, is confirmed from Matth. iii. 17. where one finds the word εὐδόκησα, from which that in the text (εὐδοκία) is derived, and the ſame way conſtructed. So the meaning is, God's *complacency* and *delight in men,* who by ſin had made themſelves abhorred.

Secondly, The order of the parts, which is beautiful and inſtructive; in which remark three things.

1. God's glory and the ſinner's ſalvation are ſweetly linked together here. Theſe two which ſin put at the greateſt diſtance, meet together in

Christ. And they could never have met, but would have eternally remained oppoſite, if the Son of God had not condeſcended to be their meeting-place. It was beyond the power of angels to have brought them together, more as heaven and hell: yea, it would have nonpluſſed the general aſſembly of angels, to tell how they might be brought together. Here lay the difficulty: If God have his glory of the ſinner, the ſinner is ruined, and there is no peace on earth, but red war for eternity to repair the honour of God impaired by ſin: If the ſinner be ſaved by an unatoned God, the glory of God is loſt, and ſacrificed to the ſafety of a creature. Then Chriſt ſtept in, ſaying, *Lo, I come*; let God have his glory in me, and the ſinner his life and ſalvation in me. And ſo were God's glory and the ſinner's ſalvation brought together.

2. God's glory is the firſt link of the chain. God might have had glory, if men had never got peace, but heaven had carried on the war with them for ever. But they could never have had peace, but raiſed on this foundation. This was the great preliminary to be ſettled before that peace could be made: nay, it was and is the only proper condition of the peace, namely, the Mediator's repairing of the glory of God, wronged by the ſin of the elect.

3. The ſinner's peace with God through Jeſus Chriſt goes before God's complacency or delight in him. There may be peace where there is no complacency betwixt the parties; but there can be no complacency where there is no peace: *Can two walk together, except they be agreed?* Amos iii. 3. although indeed there may be good-will

where there is no peace, and the former is the cauſe of the latter; ſo that the reading *good-will* mars the order. While the ſinner is in an unregenerate ſtate, and out of Chriſt, living in his ſins, God hath no delight in him. He cannot have communion with God.

Thirdly, The manner of expreſſion in this ſong. Some will have the words indicative, and ſupply *is*; others optative or precatory, and ſupply *be*. I think our tranſlators are in the right, in ſupplying neither of them; the words as they ſtand being a plain exclamation, indicating,

1. As it were a ſurpriſing diſcovery, while upon this ſolemn occaſion they had a freſh view of the myſtery of Chriſt. This needs not ſeem harſh, if it is conſidered, that the angels ſtill pry into this myſtery, 1 Pet. i. 12. that it cannot be fully comprehended by a finite underſtanding, Eph. iii. 19. and that the diſcoveries of it are and will be for ever as freſh and new, Rev. xxii. 2. —But having, I ſay, a freſh view of the myſtery of Chriſt, they beheld glory to God ſtreaming up from every part of the glorious contrivance, *peace on earth*, and *complacency in men*, riſing up together with it. They obſerve heaven ringing firſt of the praiſe of that glory, earth, though faintly, reſounding with it, and at the finiſhing of the myſtery of God, angels and men together joining voices in the higheſt heavens, in ſinging glory for ever and ever.

2. Admiration of the glorious contrivance, and the whole adminiſtration of it, and the glory ariſing from it to God, and the happineſs of loſt ſinners ſpringing out of it, 1 Pet. i. 12. They

were witneſſes to the fall of man, as well as to the fall of their fellow-angels: they are made to ſee alſo the recovery not of angels, but of men, in a way that draws them into admiration of it. And they ſing as rejoicing in the whole.

The text affords the two following doctrines, viz.

DOCT. I. *As ſinners could never be ſaved without reparation of God's wronged glory, ſo God's glory is repaired in the way of ſalvation by Chriſt, and glory to God ſprings up from every part of the contrivance.*

DOCT. II. *By Jeſus Chriſt there is peace on earth, peace for ſinners who have been at war with heaven.*

I ſhall explain and apply each doctrine in order.

DOCT. I. *As ſinners could never be ſaved without reparation of God's wronged glory, ſo God's glory is repaired in the way of ſalvation by Chriſt, and glory to God ſprings up from every part of the contrivance.*

In order to give the more diſtinct view of this doctrine, I ſhall divide it into two propoſitions, which I ſhall handle diſtinctly.

PROP. I. *God's wronged glory is repaired in the way of ſalvation by Jeſus Chriſt.*

PROP. II. *Glory to God ſprings up from, and ſhines in, every part of the contrivance and way of ſalvation by Jeſus Chriſt.* I return to the firſt.

PROP. I. *God's wronged glory is repaired in the way of ſalvation by Jeſus Chriſt.*

In handling this propoſition, I ſhall,

I. Touch a little at the wrong done to the honor and glory of God by ſin.

II. Evince the neceſſity of reparation of the wronged honour and glory of God, ere the ſinner can be ſaved.

III. Shew that God's glory impaired by ſin is repaired in the way of ſalvation by Jeſus Chriſt.

IV. Laſtly, Apply.

I. I ſhall touch a little at the wrong done to the honour and glory of God by ſin, without the impreſſions of which ſinners will never prize Chriſt, nor ſalvation by him.

1. Sin wrongs his infinite ſovereignty, Jam. ii. 10. 11. *For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all. For he that ſaid, Do not commit adultery: ſaid alſo, Do not kill. Now, if thou commit no adultery; yet if thou kill, thou art become a tranſgreſſor of the law.* God made all the creatures of nothing; therefore his dominion over them is ſupreme, abſolute, and uncontrollable: he is their ſovereign Ruler; his will muſt be their law, ſince by his will they were created, Exod. xx. 2. But ſin caſts off the natural yoke of God's ſovereignty, ſets up the ſinner's will againſt it, renounces dependence on the Sovereign Lord, and fights againſt him, Acts v. 39.

2. It wrongs his infinite goodneſs, Exod. xx. 1. 2. All the good, natural or moral, which the creature had or has, is from God the fountain of

all good. So that sin is a doing ill for good, the worst of ills for all the good the sinner did ever at any time enjoy. Yea, it is a turning of the good received from God against him; as if one advanced from the dunghill by his prince, should use all his favours to his dishonour.

3. It wrongs his holiness: for he is *of purer eyes than to behold evil, and cannot look on iniquity*, Hab. i. 13. The infinite purity of God cannot endure unholiness. God is omniscient and omnipresent; so the sinner brings into the presence of the great King, and sets full in his view, that which of all things he cannot endure to look at; sets up the worst of defilement before his spotless holiness.

4. It breaks his law, the eternal rule of righteousness; for *sin is the transgression of the law*, 1 John iii. 4. The holy law is in all points righteous, of perpetual equity, and indispensable obligation; it is the hedge which God has set about his rational creatures: but sin breaks down the hedge, and breaks over it. He gave it to Adam, and to all mankind in him, as a covenant of works, promising eternal life upon obedience, and threatening death on disobedience. But behold that covenant was broken by sin, his goodness was despised, his wisdom set at nought, his truth disbelieved, and his justice and almighty power set at defiance. In a word.

5. Lastly, Sin is against the nature and being of God; it is a walking contrary to him, Lev. xxvi. God swearing by his holiness swears by himself; but nothing can be so opposite to holiness as sin is. It goes about to dethrone him, and strikes at his

very being: *The fool hath ſaid in his heart, There is no God*, Pſal. xiv. 1.

Thus the glory of God lay as it were trampled under foot by the ſinner.

II. I ſhall evince the neceſſity of reparation of the wronged honour and glory of God, ere the ſinner can be ſaved.

1. It appears from this, that the glory of God was the chief end of the creation: *The Lord hath made all things for himſelf*, Prov. xvi. 4. *For of him, and through him, and to him are all things*, Rom. xi. ult. God made man for his own glory, as the chief end which he had before him in making of him. Now, man having ſinned, and come ſhort of the glory of God, having egregiouſly diſhonoured his God inſtead of glorifying him; either God muſt loſe his deſign in making of man, which cannot be, for *his counſel ſhall ſtand, and he will do all his pleaſure*, Iſ. xlvi. 10. or elſe a reparation muſt be made one way or other, completely; and if it be laid on the ſinner himſelf, he can never be ſaved, ſince he cannot complete the reparation.

2. In God there can be no giving up with his own glory: *My glory*, ſays he, *will I not give to another*, Iſ. xlii. 8. The holding by it is a debt which he oweth to his own glorious nature. He might have let Adam and all his poſterity, having ſinned, ſink into the pit; there was no obligation on him to ſave any of them: all of that nature proceeded from free grace. But the Judge of all the earth could not but do right, Gen. xviii. 25. and ſo require reparation of his wronged glory: he could not have dropt and ſlighted his own

word, without denying himſelf, which he cannot do, 2 Tim. ii. 13.

3. It appears from the neceſſity of the death of Chriſt, in order to the ſalvation of ſinners: *Ought not Chriſt to have ſuffered theſe things?* Luke xxiv. 26. If he would have ſinners ſaved, he muſt become their Surety, and pay what they owed: and no ſacrifice leſs than himſelf would expiate their crimes, and repair the injury done by them to God's honour, Pſal. xl. 6. 7. Rom. iii. 25. If it had been conſiſtent with the nature of God to have ſtept over his own glory to compaſs the ſalvation of ſinners, one cannot imagine how he would have gone about by the blood of his own Son: but when one conſiders, that if God will have ſinners ſaved, he muſt either part with his own glory, or give up with his Son unto the death, this gives a fair view of that love; *God ſo loved the world, that he gave his only-begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life*, John iii. 16.

4. Laſtly, The eternity of the puniſhment of the damned evinces this. They are ſet beyond all poſſibility of ſalvation for ever, and their torments are everlaſting, becauſe they can never make full reparation of the wrongs they have done to the glory of God.

III. I ſhall ſhew that God's glory impaired by ſin is repaired in the way of ſalvation by Jeſus Chriſt. And here I muſt reſtrain myſelf to the purchaſe of that ſalvation, and conſider, 1. By whom this ſalvation was purchaſed; 2. How he purchaſed it; and, 3. How the glory of God is repaired this way.

First, I ſhall conſider by whom this ſalvation was purchaſed. Even by Jeſus Chriſt God-man, God and man in one perſon. The glorious Purchaſer was the Father's fellow, Zech. xiii. 7. Jehovah the Son, Jehovah the Father's equal, he is *the mighty One* on whom ſinners help was laid, Pſal. lxxxix. 19. And he was alſo man, our near kinſman, our brother, the top-branch of the family of Adam, *ibid.* compare Luke iii.

Secondly, I ſhall conſider how he purchaſed this ſalvation. The purchaſe was made,

1. By his obedience as Surety for an elect world. They were bound to perfect obedience, if they would obtain ſalvation, but were quite unable to perform it: But he performed it in their ſtead, and what they could not do, he did it for them. Hence ſays the apoſtle, *When the fulneſs of time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons*, Gal. iv. 4. 5. *Being found in faſhion as a man, he humbled himſelf, and became obedient unto death*, Phil. ii. 8.

2. By his death and ſufferings for them. They were bound over to death in its moſt dreadful ſhape, from under which they could never have riſen up: but he put himſelf in their room, and ſuffered in their ſtead. *For when we were yet without ſtrength*, ſays the apoſtle, *in due time Chriſt died for the ungodly*, Rom. v. 6.

Thirdly, I ſhall now conſider, how the glory of God is repaired this way.

1. The broken law is magnified and made honourable. It received its full demand of perfect obedience from the Surety. He was born ho-

ly in conformity to it: hence he is called *that holy thing* born of the Virgin Mary, Luke i. 35. He lived perfectly holy, being *holy, harmleſs, undefiled, ſeparate from ſinners*, Heb. vii. 26. His obedience was perfect in parts; *He did no ſin, neither was guile found in his mouth*, 1 Pet. ii. 22. He fulfilled all the commands of it; for he ſays, *It becometh me to fulfil all righteouſneſs*, Matth. iii. 15. His obedience was perfect in degrees, carrying love to God and man to the higheſt pitch in his death and whole life. And he continued therein to the end, being *obedient unto the death*, Phil. i 8. Thus the law was as much honoured by the Son of God's ſubjecting himſelf to it and obeying it, as it was diſhonoured by the ſinner's ſhaking off the yoke and breaking it.

2. Offended juſtice is ſatisfied, for the wrong done by the ſins of an elect world to the honour of God, and to every attribute of God. He cried on the croſs, *It is finiſhed.* Chriſt ſtood Surety for the elect, and juſtice purſued him till it got full compenſation for the ſinner's daring to trample on his ſovereignty, deſpiſe his goodneſs, walk contrary to his holineſs, diſbelieve his truth, and maltreat any of the attributes of God. *He reſtored that which he took not away*, Pſal. lxix. 4. Thus their honour was as much repaired by the ſufferings of the Mediator, as it was impaired by the ſins of thoſe whom he repreſented.

3. The glory of God ſhines forth more gloriouſly this way, than before it was obſcured by man's ſin, and every attribute of God ſhines forth more eminently in Chriſt than any where elſe, the myſtery of Chriſt being the brighteſt looking-glaſs in which they were ever ſeen, 2 Cor. iv. 6. which

puts the completeneſs of the reparation beyond all controverſy. For a taſte, conſider the following particulars.

(1.) Sovereignty had ſwayed a ſceptre over men and angels, given them laws, and exacted obedience. But here it is acknowledged, reverenced, and ſtooped unto by the Lord of angels and men, Pſal. xl. 7.

(2.) Wiſdom had eminently appeared in the works of creation and providence: but this was reſerved for the maſter-piece of it, the recovery of a loſt world by Jeſus Chriſt. God made the world by the ſpeaking of a few words; but here was a work of greater difficulty, (if we may ſo ſpeak), not to be ſo eaſily done: but wiſdom finds out the way, hence called *the manifold wiſdom of God*, Eph. iii. 10.

(3.) Juſtice and holineſs had been magnified in caſting the fallen angels down to hell; by the deluge, which ſwept off the whole race of mankind but eight perſons; and by the burning of Sodom with fire rained down from the Lord out of heaven: But what were all theſe in compariſon of the Son of God's ſuffering on a croſs!

(4.) The goodneſs, grace, and love of God were manifeſted in the firſt covenant; but the exceeding riches of them ſhine forth here. There had been love-tokens given to angels and innocent man; but behold in the myſtery of Chriſt an unparallelled token of love: *God ſo loved the world, that he gave his only-begotten Son*, &c. John iii. 16. *Who* (meaning Chriſt) *loved me, and gave himſelf for me*, ſays the apoſtle, Gal. ii. 20.

(5.) *Laſtly*, Mercy, which requires an object in miſery, had lain hid in the breaſt of God, but

now breaks forth and ſhines moſt gloriouſly. To have given ſome years reſpite to rebel-ſinners, to have locked them up in the pit to be delivered after ſome millions of years, would have glorified mercy: But how is it glorified in the ſalvation of ſinners by Chriſt!

IV. I ſhall now make ſome practical improvement of this ſubject.

1. See here the evil of ſin, and be impreſſed with a horror of it. It is the ruin of moſt men, that they think light of it, and therefore they ſlight the Saviour. Look to the diſhonour it does to God, how it ſtrikes againſt his ſovereignty, goodneſs, and holineſs, contradicts his nature and will; and wonder no more that he does ſo ſeverely puniſh it. This is a ſeaſonable meditation for a communicant.

2. Beware of looking for ſalvation in any way not conſiſtent with the honour of God, or wherein there is not a reparation of God's wronged glory. (1.) The way of mere mercy for mercy's ſake, as many do, who look for mercy becauſe God is merciful, without any care to be found in Chriſt, the only channel of the conveyance of ſaving mercy. If ye get mercy that way, it muſt be over the belly of God's juſtice and truth. (2.) The way of your own works, as if your repentance, reformation, &c. would repair the honour of God. Alas! theſe will be a covering too narrow for you to wrap yourſelves in. They are due to God from you for the preſent time, and can never make amends for what is paſt. There is a diſhonour to God in them, becauſe of the imper-

fections in them, which muſt be compenſated or you cannot be ſaved.

3. There is no ſalvation but in Chriſt; there being *none other name under heaven given among men, whereby we muſt be ſaved*, Acts iv. 12. If ye be not in Chriſt, united to him by faith, ye cannot be ſaved. If ye ſhould mourn for ſin, till ye wept out all the moiſture of your bodies, it will never be a ſufficient anſwer to the demand of ſatisfaction for reparation of God's honour. Only Chriſt's ſufferings are a valid plea there. If ye ſhould ſcrew up your obedience to the higheſt pitch attainable in this life, it will never correſpond to the law's demand of obedience for reparation of God's glory: only Chriſt's obedience can be a valid plea there.

4. Behold, and admire Jeſus Chriſt the Repairer of the breach betwixt God and ſinners. See his matchleſs love, in that when ſuch an impediment lay in the way of the ſalvation of ſinners as the diſhonour of God, which men nor angels could not remove out of the way, he came, and by his obedience and death removed the ſame, and ſo made a patent way for ſinners to come unto God.

4. *Laſtly*, Here is broad and firm footing for faith, noble encouragement to come to Chriſt, and lay all your weight on him for ſalvation, aſſuring yourſelves of life and ſalvation in and through him, Heb. x. 19.—22. *Having boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he hath conſecrated for us, through the vail, that is to ſay, his fleſh; and having an High Prieſt over the houſe of God; let us draw near with a true heart in full aſſurance of faith.* If ye

have got a ſound ſenſe of ſin, and laid ſalvation to heart cloſely, it would be a queſtion with you, How is the ſaving of ſuch a vile wretch as me conſiſtent with the honour of God? Here ye have an anſwer to that weighty queſtion, *Glory to God in the higheſt, and on earth peace, good-will towards men.* Seeing then God's honour is provided for, come to Chriſt for ſalvation, and honour the Son of God by believing on his name. For motives, conſider,

1. The Father has committed the weight of his glory to him; commit ye then the weight of your ſouls to this mighty One. Since his obedience and death were ſufficient to raiſe up the fallen glory, they are ſufficient to ſave and raiſe up your fallen ſouls, ſince the glory of God is of greater weight than the whole creation.

2. If ye come not to Chriſt, and unite with him, ye have neither part nor lot in this matter. It ſhall lie upon yourſelves to make the reparation for yourſelves: and that will be a weight that will hold you down through the ages of eternity. It will be a ſum and a debt, which ye will never be able to pay completely, and will never be forgiven neither. In hell ye ſhall ever hear, after all the payment made, Reſtore, ſinners, reſtore what you took away.

3. The way is open to you, and declared open by the goſpel. God ſays, that his glory ſhall not ſtand in the way of your ſalvation, if ye will embrace Chriſt. Here in the Mediator Chriſt, he can and will, with the ſafety of his honour, meet you, and give you peace, yea and delight in you too, as he does in his own Son, of whom he ſays,

In him he is well pleaſed, Matth. iii. 17. And *how can we eſcape if we neglect ſo great ſalvation?*

4. *Laſtly*, If ye come in this day to this way of ſalvation, acquieſce in the noble device ſo ſuited to the honour of God and your own caſe, and put your ſouls upon this bottom freely for eternity, ye ſhall be ſafe for ever, God's glory and your ſalvation ſhall meet, and his glory ſhall ſecure your ſalvation through the ages of eternity. But if ye will not ſo come in, and venture your ſalvation on the obedience and ſatisfaction of Chriſt, by which glory is brought unto God, be aſſured, that the day is coming, *when the Lord Jeſus ſhall be revealed from heaven with his mighty angels; in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power; when he ſhall come to be glorified in his ſaints, and admired in all them that believe*, 1 Theſſ. i. 7. 8. 9. 10.

Glory to God ſhines forth in the Contrivance of Salvation by Jeſus Chriſt.

LUKE ii. 14.

Glry to God in the higheſt.———

Sermon II. preached at Maxton, Sabbath evening, July 2. 1721.

HERE is a very wonderful ſong, tuned up by a company of the heavenly choriſters, on occaſion of the birth of the Son of God, the Prince of the kings of the earth; a ſong that bears a ſpecial relation, not to fallen angels, but to the rebellious ſons of men, inaſmuch as the burden of it is a declaration of honour done to God for the ſins of men by the obedience and ſatisfaction of Chriſt, and thereby peace proclaimed to ſinners who had rebelled againſt their Sovereign Lord and Maſter.

The firſt doctrine obſerved from the words, after a large textual explication of them, was,

As ſinners could never be ſaved without reparation of God's wronged glory, ſo God's glory is repaired in the way of ſalvation by Chriſt, and glory to God ſprings up from every part of the contrivance.

This doctrine I divided into two propoſitions.

I. *God's wronged glory is repaired in the way of ſalvation by Jeſus Chriſt.* This I have already diſcuſſed, and made ſome practical improvement of the great truth that it contains.

I now proceed to the ſecond propoſition ariſing from the firſt doctrine, namely,

PROP. II. *God's glory ſprings up from, and ſhines in, every part of the contrivance and way of ſalvation by Jeſus Chriſt.* This is the ſubject that will employ the hearts and tongues of angels and glorified ſaints for ever: and it is fitteſt for them, ſince there is no vail over their eyes, but they ſee clearly the glory of God, in the face of Jeſus. It is but a ſcanty view we can take of it, but muſt eſſay to diſcern ſome of the rays of glory ſhining forth from it. And here I ſhall conſider,

I. The original, ſpring-head, and ſource of this glorious contrivance.

II. The revelation and diſcovery of it.

III. The purchaſe of it according to the glorious contrivance.

IV. The application of this ſalvation to poor ſinners.

V. The progreſs of it.

VI. The conſummation of it.

VII. Laſtly, I ſhall apply the whole.

I. Let us take a view of the original, ſpring-head, and ſource of this glorious contrivance of ſalvation by Jeſus Chriſt; where it bred, whence it came, and how it had its riſe. And looking back to the original of this glorious contrivance, we find,

1. It bred in the breaſt of God himſelf, with-

out any motion of it from loſt ſinners, whoſe great intereſt it was. Well may we ſay concerning it, *O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgements, and his ways paſt finding out! For who hath known the mind of the Lord? or who hath been his counſellor?* Rom. xi. 33. 34. The great contrivance was from eternity, before one ſtone of the creation was laid. Hence the apoſtle ſpeaks of *eternal life promiſed before the world began*, Tit. i. 2. The counſel of the Trinity was called, and when there was no man nor angel to put in a memorial for the help of a loſt world, the glorious contrivance was framed from the proper motion of JEHOVAH himſelf. The Father choſe a certain number to everlaſting life, the Son is deſigned their Redeemer, and the Holy Spirit Applier of the purchaſe. Glory to the firſt Mover of it; *glory to God in the higheſt.*

2. Free grace and unhired love were the only ſpring of it; Eph. i. 4. 5. *According as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love; having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will.* There was nothing in the ſinner, nothing without God himſelf, to move him to this glorious contrivance. When man was foreſeen fallen, the image of God defaced in him, and nothing lovely left in him, free love diſplayed itſelf, ſtanding without any bottom in the creature. When man lay worth no favour, ſeeking no favour, diſpoſed to trample on favour, free grace and favour wrought for his recovery with-

out the leaſt invitation, Eph. i. 5. 6. Look here, and ſee and ſay, *Glory to God in the higheſt.*

3. Theſe ſprings of grace and love running in the way of ſovereign freedom. They paſs fallen angels, and pitch on fallen man. God was debtor to neither, but ſovereignty pitches on the meaneſt of the two kinds in the rank of beings. And amongſt men, fallen men, when all might juſtly have been refuſed, ſovereign love pitches upon thoſe who were not one whit better than the reſt; Rom ix. 15. *I will have mercy on whom I will have mercy*, ſays the Lord; *and I will have compaſſion on whom I will have compaſſion.* Heb. ii. 16. *Foraſmuch as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame.* That there ſhould have been a love to men, not to devils, a love diſtinguiſhing among men of equal circumſtances, diſplays the glory of ſovereignty, and will raiſe the ſong very high, *Glory to God in the higheſt.*

II. I proceed to view the revelation and diſcovery of this contrivance. In which among many things caſt your eyes on theſe three following.

1. The ſeaſonableneſs of it. In the morning of time, juſt when mankind had got their deadly wound by the ſerpent, the remedy provided from eternity was diſcovered in the firſt goſpel-promiſe, Gen. iii. 15. *I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* When our guilty firſt parents ſtood convicted of rebellion, beholding the ſword of juſtice over their heads, and therefore might have put them in hazard of fainting away in a fit of hor-

ror, the glad news of ſalvation come to their ears. And ſo uſually is the ſaving diſcovery of it in a ſoul timed, as in the caſe of the Philippian jailor, Acts xvi. 29. 30. 31. This ſpeaks *glory to God in the higheſt.*

2. The Revealer of it, the Son of God, John i. 18. He brought forth the ſecret into the world, and into the hearts of his own. See Heb. ii. 3. It was he that gave it to the prophets and apoſtles. It might for men and angels have lain hid for ever in the breaſt of God, but his own Son manifeſted it. Then for the revelation of it, *Glory to God in the higheſt.*

3. The ſovereign freedom of grace in it, for that is a thread that runs through the whole web. In the depth of ſovereign wiſdom, the light was ſet up in the Jewiſh church of old, while the reſt of the world lay in darkneſs, but that ſome rays of light were now and then breaking forth thence to ſome particular perſons. At this day, it ſhines in theſe nations, while many other nations in the world know nothing about it. It is ſavingly diſcovered to ſome, while others that hear the word as well as they, underſtand it not. Look here, and ſay, *Glory to God in the higheſt.*

III. Let us take a view of the purchaſe of ſalvation according to the glorious contrivance. Behold the Son of God doing and dying, obeying the law and ſatisfying juſtice, in the room of an elect world: and there you will ſee ſhining forth, *glory to God in the higheſt.* But of this I ſpoke in the preceding diſcourſe, and ſhall not reſume.

IV. Let us contemplate the application of

it to poor ſinners, whereby they come to be partakers of life and ſalvation at firſt. Where obſerve,

1. Who they are that are made partakers of it. Not all, but ſome. It is offered promiſcuouſly to all, to whom the goſpel comes; and all without exception are declared welcome to it, if they will take it and have it, John iii. 16. forecited. But only they whom overcoming grace enables and determines, do lay hold on it, John vi. 44. *No man can come to me, except the Father which hath ſent me draw him.* Therefore no thanks to them, but *glory to God in the higheſt*, whoſe grace makes the difference. If ye obſerve their quality in the world, ye will find the pride of worldly glory ſtained, that God alone may be exalted; 1 Cor. i. 26. 27. 28. 29. *Ye ſee your calling, how that not many wiſe men after the fleſh, not many mighty, not many noble are called: but God hath choſen the fooliſh things of the world to confound the wiſe; and God hath choſen the weak things of the world to confound the things which are mighty; and baſe things of the world, and things which are deſpiſed hath God choſen, yea and things which are not, to bring to nought things that are: that no fleſh ſhould glory in his preſence.* If ye obſerve their moral qualifications, grace often pitches on thoſe who look moſt unlike it, as in the caſe of the Corinthians, 1 Cor. vi. 10. 11. *Neither fornicators, nor idolaters, nor adulterers, nor effeminate,* &c. *ſhall inherit the kingdom of God. And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified, in the name of the Lord Jeſus, and by the Spirit of our God.* And the moſt knotty timber is often pitched on to be wrought for the

temple of God. Look here then, and it muſt be ſaid, *Glory to God in the higheſt.*

2. Where it is lodged, and muſt be received. Even in Jeſus Chriſt the Mediator, the purchaſed life and ſalvation is laid up, 1 John v. 11. *This is the record, that God hath given to us eternal life: and this life is in his Son.* In him, and in him only it is to be had. The holineſs of God admits not an immediate communion with the ſinful creature: but behold the glorious device, eternal life is lodged in the glorious Mediator, to whom the ſinner muſt come and receive it. He is made a quickening ſpirit, as the ſecond Adam, for all the deſigned heirs of glory, and the common ſtock for them all is put in his hand. *Glory to God in the higheſt.*

3. The means of the conveyance of it. The word is brought to the dead and loſt ſinner, is made a word of life and ſalvation to him, the Spirit of Chriſt coming along with it, and thereby working faith in the ſoul, whereby the ſinner is united to Chriſt. Hence ſays Chriſt, John vi. 63. *The words that I ſpeak unto you, they are ſpirit, and they are life.* Chriſt dwells in the heart by faith, Eph. iii. 17. The ſoul united to Chriſt hath life and ſalvation in him and by him, 1 John v. 12. *He that hath the Son hath life:* and this life is *eternal life*, ver. 13. For though it is far from the vigour it ſhall arrive at beyond death, yet that life is now given that ſhall never die out again, but continue for evermore. *Becauſe I live*, ſays Chriſt, *ye ſhall live alſo*, John xiv. 19. *As thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him. And this is life eternal, that they might know thee*

the only true God, and Jeſus Chriſt whom thou haſt ſent, John xvii. 2. 3. Compare 1 John v. 15.—*that ye may know that ye have eternal life.* What is there here but what proclaims, *Glory to God in the higheſt?* The word which has no efficacy on many, is made mighty through God. It is not *by might nor by power, but by the Spirit. It is of faith*, that receiving, ſelf-emptying grace, *that it might be by grace*, Rom. iv. 16. And even that faith is wrought by the Spirit. Look here, and ſee *Glory to God in the higheſt.*

V. Let us conſider the progreſs of it; and therein obſerve,

1. The continuance of it amidſt ſo many ſhocking difficulties. The Canaanites are left in the land, not quite expelled: the grace of God in the believer dwells in the midſt of corruptions. He is in a world wherein he is ſtill ſurrounded with temptations. They are ſtill within bowſhot of Satan. They meet with many ſharp troubles, and the clouds return after the rain. Yet their life and ſalvation is not, cannot be loſt. It is preſerved as a ſpark of fire in the midſt of an ocean. Look here, believer, and ſing, *Glory to God in the higheſt.*

2. The advancement of it, not only over, but by means of difficulties. *In all theſe things*, ſays the apoſtle, *we are more than conquerors through him that loved us*, Rom. viii. 37. Satan is outſhot in his own bow. Their heavy exerciſes, temptations, and troubles, are turned to the gain of the Chriſtian life. And thoſe things that drive others quite away from God and his way, are made uſe of to quicken them in the way of

God. Sure here is the finger of God, which may make them ſing, *Glory to God in the higheſt.*

3. The true ſpring of both. They have no cauſe to boaſt after all: it is not to their own reſolutions, watchfulneſs, and diligence, they owe this, though they are called to all theſe; It is not to the grace of God within them; that would ſoon die out if it were not fed: but to the grace of God in Chriſt, 2 Tim. ii. 1. the ſupply of the Spirit, Phil. i. 19. the new right from their head, Col ii. 19. Here lies the myſtery, John xiv. 19. *Becauſe I live, ye ſhall live alſo.* So that, upon all theſe, they muſt ſing, *Glory to God in the higheſt.*

VI. The conſummation of it in heaven; where conſider,

1. Death made an inlet to glory. That which carries down others to deſtruction, is made the happy outgate to them from ſin and all miſery. How ſhall the ſaints triumph in the wiſdom, power, and grace of that diſpenſation, and ſing, *Glory to God in the higheſt*, on the ſhore of Immanuel's land! Well may they ſay, *O death, where is thy ſting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt*, 1 Cor. xv. 55. 57.

2. The ſaints firſt drawn out of the gulf of ſin and miſery of their natural ſtate, carried ſafe all along the troublous ſea of the world, and ſet down ſafe in Immanuel's land, in the higheſt pitch of happineſs, to be continued through all the ages of eternity, without poſſibility of alteration. How will a work ſo great, and of ſuch difficulty, make the arches of heaven ring with *Glory to God in the higheſt!*

3. Their eternal holding of their happineſs, of the Mediator, Heb. vii. 25. *Who ever liveth to make interceſſion for them.* Rev vii. *ult. The Lamb which is in the midſt of the throne ſhall feed them,* &c. They will hold their felicity for ever in their Head. So the myſtery of Chriſt will be ever freſh, and there will ariſe from it for ever, *Glory to God in the higheſt.*

USE I. of information. It informs us,

1. That the myſtery of Chriſt is a device becoming the divine perfections, worthy of infinite wiſdom. As angels admire it, the ſaints will admire it too, though the blind world ſtumble at it: for *the preaching of Chriſt crucified is unto the Jews a ſtumbling-block, and unto the Greeks fooliſtneſs: but unto them which are called, the power of God, and the wiſdom of God,* 1 Cor. i. 23. 24. May not all the creatures ſtand aſtoniſhed, to ſee infinite wiſdom and love taking occaſion from the worſt of evils, ſin, to bring about ſuch an unparallelled good! to raiſe ſuch a glorious fabric, upon the ruins made by the fall!

2. The true way to glorify God is to believe in Jeſus Chriſt. *This is the work of God,* ſays he, *that ye believe on him whom he hath ſent,* John vi. 20. Ye cannot otherwiſe honour God, while ye ſlight the way that God has contrived for his own honour: for, ſays Chriſt, *All men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath ſent him,* John v. 23. All your works, your beſt works and duties, will ſtand but for ſo many ciphers in God's account, if faith ſtand not as a figure before them. Nay, ye can do no good works, nor bring forth the fruit of holineſs, but

in Chriſt, and by ſtrength derived from him: For we muſt be *married to Chriſt, who is raiſed from the dead, that we may bring forth fruit unto God,* Rom. vii. 4. *As ye have received Chriſt Jeſus the Lord,* ſays the apoſtle, *ſo walk ye in him,* Col. ii. 6.

3. The ſlighting of Chriſt and the way of ſalvation by him, muſt be muſt provoking to God, and infallibly bring down vengeance on the guilty, ſince that way is the great contrivance for the glory of God. And therefore wo to unbelievers, ſtrangers to Chriſt: *He that believeth not ſhall be damned.* And wo to theſe backſlidden nations, this ſinful generation, wherein the contempt of Chriſt is come to a monſtrous height, in blaſphemies againſt the Son of God with ſome, and the myſtery of Chriſt is like to go out of ſight with others, and the lifeleſs image of morality is coming into its room: both which are the native product of our long continued barrenneſs under the goſpel, in not receiving Chriſt into our hearts and lives; which cannot but end in ſome fearful ſtroke, if an outpouring of the Spirit come not to prevent it, Matth. xxii. 7.

Use II. of exhortation.

Firſt, Sinners, will ye behold the beauty and glory of the myſtery of Chriſt, and embrace this way of ſalvation, wherein the glory of God and the ſalvation of ſouls do ſo ſweetly concentre. And come,

1. Ye profane people, who can imagine no ſuch ſweetneſs as in the enjoyment of your luſts. Here is a beauty, the diſcovery of which would turn your hearts within you to loath theſe ſwiniſh delights. For *the kingdom of heaven is like unto a treaſure hid in a field: the which when a man*

hath found, he hideth, and for joy thereof goeth, and ſelleth all that he hath, and buyeth that field, Matth. xiii. 4. Faith in Chriſt is the beſt cleanſer of a foul heart. Hence the apoſtle mentions *purifying the heart by faith,* Acts xv. 11.

2. Ye carnal worldlings, who ſtill looking down to the earth are crying, *Who will ſhew us any good?* Pſal. iv. 6. A little bit of the world's glory dazzles your eyes, and fetters your hearts; but if all the glory of the world were yours, here is a glory that ſurpaſſes it all.

3. Ye poor ſouls that think to make a ſhift for ſalvation by your ſober and honeſt lives, and ſhort-winded wiſhes for God's mercy and forgiveneſs. That way will land you in the pit of hell, as ye ſee in the caſe of the Phariſee, Luke xviii. 11. Ye muſt be in Chriſt, or ye will be ruined for ever.

4. Ye legal profeſſors, that are working hard for life and ſalvation, but have never yet come to Chriſt, that ye might have life in him according to the goſpel-contrivance. Ye who are acquainted with duties, but abſolute ſtrangers to the life of faith. The way ye are on was blocked up by Adam's fall, and ye ſhall never enter heaven that way. Betake yourſelves then to the new and living way.

Secondly, Saints, who have betaken yourſelves to this way.

1. Walk on, in all the duties of holineſs, to the glory of God. *As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him,* Col. ii. 6. *Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven,* Matth. v. 16. *Be holy in all manner of converſation;* tender in the whole of your duty to

God, and just, merciful, &c. towards your neighbour. For motives, consider,

1. That holiness is woven into this glorious contrivance. It is the actings of that life, and a chief part of that salvation, which the believer receives in Christ. It is the way which the believer walks in him. It is one of the great ends of the glorious contrivance: Christ *gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works*, Tit. ii. 14. So that though we dare not bid you be holy that ye may answer the demands of the law as a covenant of works, nor that ye may obtain salvation thereby, but must direct you to Christ for both these; yet we can tell you, that if ye be not holy, ye have no part in Christ, and that without holiness ye shall never see the Lord, Heb. xii. 14. seeing the unholy are off this way, which is the only way of salvation, and therefore must perish for ever.

2. Commit yourselves chearfully to your Lord Christ's management and disposal in carrying you through this world. Hold ye close by him and the way of duty, and leave your lot upon him, with the holy security of faith, which is to be careful for nothing. For I can tell you, however low the church may be brought, and however low ye may be brought, *glory to God in the highest*, shall rise out of the lowest step she or ye shall be brought to. And it becomes us well to stoop, that that glory may rise. And it must rise out of every particular dispensation towards the church or child of God, since these are parts of the mystery. And in the end, when that mystery of God is finished, from the whole and every part shall spring up for ever, *Glory to God in the highest.*

Peace for Rebel-ſinners by Jeſus Chriſt.

LUKE ii. 14.

——— *And on earth peace.*

Sermon III. preached at Galaſhiels, Saturday, Aug. 5. 1721.

THIS heavenly ſong, which was ſung by a choir of the angelic hoſts, on the birth of the Lord of angels and men, the Prince of the kings of the earth, conſiſts of three notes, of the higheſt importance unto mankind-ſinners; as it diſplays the glory of God that was impaired by the ſin of man, repaired to great advantage in the way of ſalvation by Jeſus Chriſt, and glory to God ſpringing up from, and ſhining in, every part of that glorious contrivance. This firſt note I have already conſidered in two ſermons preached elſewhere. The ſecond note is, *And on earth peace.* Glorious news indeed to rebel-man, againſt whom, on his fatal breach of the covenant of works, war was proclaimed; which would have ended in the deſtruction of him and his whole race, had not a peace-maker interpoſed.

The doctrine ariſing from this ſecond note of the angelic ſong, is,

DOCT. *By Jeſus Chriſt there is peace on earth, peace for ſinners who have been at war with heaven.*

In diſcourſing from this doctrine, I ſhall,

I. Offer ſome things to evince the reality of the war betwixt God and ſinners.

II. Shew what peace there is by Jeſus Chriſt for poor ſinners.

III. Evince that there is peace for ſinners that have been at war with heaven.

IV. Laſtly, Apply the ſubject in ſome practical uſes.

I. I ſhall offer ſome things to evince the reality of the war betwixt God and ſinners, without conviction of which the tidings of the peace will be very little prized. Conſider,

1. It is long ſince this war was proclaimed on the earth. In paradiſe all mankind were denounced rebels, and threatened to be purſued to the duſt of death, Gen. iii. 19. The curſe flew out on mankind on the back of their tranſgreſſion: *For it is written, Curſed is every one that continueth not in all things which are witten in the book of the law to do them*, Gal. iii. 10. The mighty God hath ſpoken in his wrath, drawn the ſword of vengeance againſt the children of men, declared to be his enemies, Rom. i. 18. *For the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men.*

2. The cauſe of the war was covenant-breaking on man's ſide. There was at firſt a covenant of friendſhip betwixt God and man, called the covenant of works: upon the breach of it, the war of courſe broke out, becauſe it was ſaid, *In the day that thou eateſt thereof thou ſhalt ſurely die*, Gen. ii. 17. Man was obliged to keep that covenant on the higheſt pains: but he renounced his

allegiance to the King of heaven, and joined with Satan, God's avowed enemy. Hence *there is no peace to the wicked*, Iſ. lvii. *ult.*

3. Are there not acts of hoſtility committed on both ſides? As for men, one may ſee them breaking, tearing, trampling on God's laws; diſhonouring his Son, grieving his Spirit, affronting his holineſs, daring his juſtice, like the man mentioned by Eliphaz, Job xv. 25. 26. *He ſtretcheth out his hand againſt God, and ſtrengtheneth himſelf againſt the Almighty. He runneth upon him, even on his neck, upon the thick baſſes of his buckler;* employing hearts, heads, tongues, and hands againſt him, doing what they can to his diſhonour. *Behold*, ſays the prophet, *thou haſt ſpoken and done evil things as thou couldſt*, Jer. iii. 5. And the inſcription on their diſplayed banner is in reality, *There is no God*, Pſal. xiv. 1. And on the other hand, are not the arrows of God's indignation flying among ſinful men, piercing their ſouls, yea and bodies too? The more dangerous the wounds, the leſs they are perceived. Hence ſays Zophar, *All darkneſs ſhall be hid in his ſecret places: a fire not blown ſhall conſume him: it ſhall go ill with him that is left in his tabernacle*, Job xx. 26.

4. Is not commerce with heaven ſtopt? communion with God gone? Are there not many here who never knew what it meant? Are there not many in Saul's caſe, whom God anſwereth no more? Every body is complaining of the decay of trade in the nations; but is there not a ſad ſtop put to the ſpiritual trade with heaven, which yet few are ſenſible of? Moſt men feed on the huſks of this world; but the product of Immanuel's land, in communion with God, they taſte

not: for, by the war with heaven, the communication is ſtopt.

5. Are not ſinners out of Chriſt in a continual chace and reſtleſſneſs, as reſtleſs as the raging ſea? If. lvii. 20. 21. Are they not like the unclean ſpirit going through dry places, ſeeking reſt, but finding none? They have left God, the only place of reſt for the ſoul; and ſo go where they will, they can have no ſolid peace nor reſt.

6. Laſtly, Do ye not perceive many already fallen in this war? Behold the many garments rolled in blood, the blood of their ſouls, that hardened themſelves againſt God, and could not proſper. Are not many already caſt down to the pit, ſlain with the ſword of vengeance? In this war there have fallen already heaps upon heaps: and will not ye hearken to the proclamation of peace, while yet ye are in the way?

II. I ſhall ſhew what peace there is by Jeſus Chriſt for poor ſinners.

1. There is the leading peace, namely, peace with God, Rom. v. 1. Thoſe who are now in a ſtate of enmity with God, and ſo under his wrath, may through the great Peace-maker be brought into a ſtate of reconciliation, peace, and friendſhip with him. For, ſays the apoſtle, *God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation. Now then we are ambaſſadors for God, as though God did beſeech you by us: we pray you in Chriſt's ſtead, Be ye reconciled to God*, 2 Cor. v. 19. 20. *Come now, and let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, they ſhall be as white as*

ſnow; though they be red like crimſon, they ſhall be as wool, Iſ. i. 18. There is nothing now on God's part to mar the peace. He is ready to forgive, yea and to forget all the wrongs ye have done to his glory; to embrace you in Chriſt, as his boſom-friends; and to bury all former quarrels: For, ſays he, *I will forgive their iniquity, and I will remember their ſin no more*, Jer. xxxi. 34. This is that *peace of God which paſſeth all underſtanding*, Phil. iv. 7. that is offered to you.

2. There is the peace flowing therefrom. As a ſtate of enmity with God puts all things in confuſion with the ſinner; ſo peace with God ſettles all again. And ſo there is by Jeſus Chriſt for poor ſinners an *abundance of peace*, Pſal. lxxii. 7. particularly,

1. Peace of conſcience, Rom. xiv. 17. Guilt leaves a ſting in the conſcience, which nothing but an application of Chriſt's blood can draw out. But though the guilt were never ſo deep, the blood of ſprinkling can carry it off; for *the blood of Jeſus Chriſt cleanſeth from all ſin*, 1 John i. 7. Sin entering into the ſoul will caſt the conſcience into a fever, and ſtinging guilt is the rage of the diſeaſe; and never was a ſick man toſſed more grievouſly on his bed, than a ſoul will be toſſed by a ſick conſcience. But the great Phyſician has provided an effectual remedy, viz. his own blood, which being applied will purge the conſcience, and ſo firſt make it pure, and then peaceable: *The blood of Chriſt*, ſays the apoſtle, *ſhall purge your conſcience from dead works to ſerve the living God*, Heb. ix. 14. Thus the conſcience gets a cool, and the ſickneſs is removed: *The inhabitant*

ſhall not ſay, I am ſick, Iſ. xxxiii. *ult.* Otherwiſe, let men pray, confeſs, mourn, and reſolve againſt ſin as they will, all theſe will make but a palliative cure at beſt, ſmother the diſeaſe for a while, afterwards to break out again. The reaſon is, they cannot make the conſcience pure, therefore they cannot make it peaceable neither.

2. Peace of heart, Phil. iv. 7. *The peace of God —ſhall keep your hearts*, viz. in peace. Man's heart in his natural ſtate is in a reſtleſs condition. It is like a field of battle, wherein all are going over other, Jam. iv. 1. Unmortified luſts are like ſo many devouring ſoldiers of hell quartered upon the ſoul, one ſtill crying for one thing, another for another thing; ſo that the man can have no ſolid peace of heart. Sometimes theſe luſts war againſt one another, and the man is racked with their croſs demands. Sometimes an enlightened conſcience encounters with them, and the man is preſſed forward by the one, and pulled back by the other. But by Jeſus Chriſt your peace may be reſtored; there is a fulneſs of the Spirit in him to ſtill the mutiny of your unruly paſſions, Iſ. xi. 6. to ſubdue your luſts, Micah vii. 19. and all-fulneſs in him to ſatisfy your ſouls, and make your hearts reſt in peace, Rom. v. 18; By him ye may be brought unto God, the centre of the ſoul, in whom alone it can reſt, Rom. iii. 21. 17.

3. Peace with the creatures not at war with God. It is true, making peace with God, your peace with the world lying in wickedneſs, headed by Satan, will be broken. But then ye ſhall be embodied with the ſaints of God, Eph. ii. 19. of the ſame ſociety with angels, Heb xii. 22. who, though terrible to the enemies of God, yet are

miniſtering ſpirits for thoſe that are at peace with him, Heb. i. 14. And although every creature in heaven and in earth is an enemy to thee, while thou art an enemy to God; yet the peace being made betwixt God and thee, O ſinner, the face of the creation ſhall be changed to thee. If thou lookeſt to the earth, *thou ſhalt be in league with the ſtones of the field: and the beaſts of the earth ſhall be at peace with thee*, Job v. 23. If thou lookeſt to the heavens, *the ſun ſhall not ſmite thee by day, nor the moon by night*, Pſal. cxxi. 6.

4. Laſtly, Peace in the moſt troublous part of your lot and life. Thoſe that are at peace with God, there is a peace that accompanies them in trouble. Hence ſays Chriſt, *Theſe things have I ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation: but be of good cheer: I have overcome the world*, John xvi. *ult.* And their troubles ſhall iſſue in peace, not only at the latter end, Pſal. xxxvii. 37. *(Mark the perfect man, and behold the upright for the end of that man is peace)*, but even in the ſeveral ſteps of their life. For *all things ſhall work together for good to them that love God*, Rom. viii. 18. *When a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him*, Prov. xvi. 7.

III. I ſhall evince that there is peace for ſinners who have been at war with heaven.

1. The covenant of peace is made betwixt the Father and the Son the Mediator, taking burden upon him for poor ſinners, for peace to them. The whole contrivance was ſettled from eternity, and the order laid down in which ſinners ſhould obtain that peace, namely, that *being juſtified by*

faith, they might have peace with God through our Lord Jeſus Chriſt, Rom. v. 1. See Pſal. xl. 6. 7. *Sacrifice and offering thou didſt not deſire; mine ears haſt thou bored: burnt-offering and ſin-offering haſt thou not required. Then ſaid I, Lo, I come: in the volume of the book it is written of me.* Iſ. liii. 10. *It pleaſed the Lord to bruiſe him; he hath put him to grief: thou ſhalt make his ſoul an offering for ſin.* Hence it is that the covenant is ſo ſtedfaſt and immoveable, Iſ. liv. 10. *For the mountains ſhall depart, and the hills be removed: but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy upon thee.* Cant. iii. 9. 10. *King Solomon made himſelf a chariot of the wood of Lebanon. He made the pillars thereof of ſilver, the bottom thereof of gold, the covering of it of purple: the midſt thereof being paved with love, for the daughters of Jeruſalem.* This evidently relates to the ſtability and perpetuity of the covenant of grace.

2. The peace-making ſacrifice is offered up and accepted; Eph. v. 2. *Chriſt hath given himſelf for us an offering and a ſacrifice to God for a ſweet-ſmelling ſavour.* When ſin was once entered into the world, ſacrifices quickly followed; and much blood was ſhed that way under the Old Teſtament, by which the world might underſtand, that without ſhedding of blood there could be no remiſſion of ſin. But could they ever be accepted as a real compenſation for the wrong done to the honour of God? No; an infinite injury could not be ſo compenſated. They might be an acknowledgement of debt, but could never be taken for payment; Heb. x. 3. 4. *In thoſe ſacrifices there*

is a remembrance again made of ſins every year. For it is not poſſible that the blood of bulls and of goats ſhould take away ſins. Wherefore another ſacrifice is provided, namely, that of Chriſt himſelf; Heb. x. 5. 6. 7. *Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me; in burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure. Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.* Now it is actually offered, God is well pleaſed with it, and ſmells a ſavour of reſt from it. Thus the peace is purchaſed.

3. Sin, the cauſe of the war, is expiated, Heb. i. 3. *He hath by himſelf purged our ſins.* Vengeance is taken on it in the perſon of the Mediator, the ſinner's Surety; Rom. viii. 3. *God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh.* Sin committed againſt an infinite God, by a mean creature, was atoned for to the ſame infinite God, by the ſacrifice of his own Son, his Father's equal.

4. Juſtice, which would allow no peace to the ſinner without ſatisfaction, is fully ſatisfied, Eph. ii. 13. 14. *In Chriſt Jeſus, ye who ſometimes were far off, are made nigh by the blood of Chriſt: for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.* Col. i. 20. *He has made peace through the blood of his croſs.* Juſtice has got all its demands of an elect world from the Cautioner. It required a puniſhment equivalent to the offence, and the dignity of the offended party. It is anſwered to the full in Chriſt. And therefore he was raiſed up from the dead by the glory of the Father;

an evidence that juſtice had no more to require, ſince the Surety was diſcharged.

5. The law, upon the breach of which heaven declared the war, is fulfilled, Rom. x. 4. *For Chriſt is the end of the law for righteouſneſs, to every one that believeth.* God gave the law to Adam as a covenant of works, promiſing life upon the obedience of it, and threatening death on diſobedience. It was broken and trod under foot. But in Chriſt the breach is repaired. It demanded a debt of duty: it is paid; it has got obedience in all the perfection it required. It demanded a debt of puniſhment: it is paid alſo; the curſe of it is borne by the Surety, Gal. iii. 13. *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.*

6. God is on a throne of grace for poor ſinners, and there is acceſs to him for reconciliation, 2 Cor. v. 19. *God was in Chriſt, reconciling the world to himſelf.* The fulneſs of the Godhead dwells in Chriſt, and the fleſh of the Mediator is the tabernacle of meeting betwixt God and ſinners. Thither God has already come for the peace, and thither ye are called to come to receive his peace there. And ſhall he have reaſon to complain of you, as he did in the days of his tabernacling on earth, *And ye will not come to me, that ye might have life?* John v. 40. The throne of juſtice is terrible: but the throne of grace is favourable and firm too; the baſes on which it ſtands being juſtice ſatisfied and judgement executed on the perſon of the Mediator. Hence ſays the pſalmiſt, *Juſtice and judgement are the habitation of thy throne,* Pſal. lxxxix. 14.

7. The Mediator is gone within the vail with

the blood of his ſacrifice, which is ſpeaking blood, and peace-ſpeaking blood for ſinners. Hence the apoſtle calls it, *the blood of ſprinkling, that ſpeaketh better things than that of Abel*, Heb. xii. 24. He died a ſacrifice on the croſs; he is riſen, aſcended, and ſeated at the Father's right hand, exhibiting the merit of his death, and ſo making interceſſion, Heb. vii. 25. Thus we have a friend at court, whoſe interceſſion for peace is ever prevalent.

8. The peace is proclaimed in the goſpel, and offered to rebel-ſinners without exception: the meſſengers of peace are ſent abroad with the glad tidings of peace with God through Jeſus Chriſt, that whoſoever will come to Chriſt ſhall have peace with God. *For God ſo loved the world, that he gave his only-begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life*, John iii. 16. *And the Spirit and the bride ſay, Come. And let him that heareth ſay, Come. And let him that is athirſt, come: and whoſoever will, let him take the water of freely*, Rev. xxii. 17.

9. Laſtly, Some are already reaping the fruits of this peace, who have gone into it, by embracing of Chriſt the only Peace-maker. Some of them are yet in this world, and ſome of them in glory: all of them were ſometime enemies to God, yet by Jeſus Chriſt are reconciled, Col. i. 21.

IV. Laſtly, I ſhall ſhut up this diſcourſe with ſome practical improvement.

Use I. of information. It informs us,

1. How much we are indebted to God for this peace conferred on ſome, and offered to all to

whom the goſpel comes. Earth began the war, but the firſt motion of peace was from heaven. The Father gave his Son to the death, to procure the peace; the Son laid down his precious life to purchaſe it; and the Spirit in due time, by his efficacious work on the hearts of the rebel-ſinners, brings them into it. So that from firſt to laſt it is the Lord's own work, wholly due to free grace.

2. It is owing to the ſlighting of Chriſt that there is ſo little peace on earth, where the goſpel is preached. That there is little peace in the Pagan world, where the way to get peace with God is not known, is no wonder. But that there is ſo little peace among thoſe called by the name of the great Peace-maker, and who enjoy the goſpel of peace, is ſtrange indeed. But if we narrowly conſider the matter, and trace it to the ſpring-head, why there is ſo little peace in the kingdom, in the church, in families, and in the breaſts of particular perſons, we will find it to ariſe from their departing from God the centre of unity, and refuſing to return to him by Jeſus Chriſt, the great Peace-maker, without which we will never recover ſolid peace within, or among ourſelves, Jer. l. 4. 5. 6. For peace built on the ruins of truth and holineſs is none of that peace on earth that was purchaſed by Chriſt.

3. They that are intereſted in Jeſus Chriſt may be eaſy, though they have little of the world's peace, John xvi. *ult.* formerly cited. Though a Chriſtian's external peace be broken, while he has internal peace in his own conſcience, and a proſpect of eternal peace with God through Jeſus Chriſt, he has no reaſon to be diſcouraged. Amidſt all the

toſſings one meets with on earth, it is full comfort, that the ſoul has peace with God. Joſiah died in peace, though he died of the wounds received in battle, 2 Chron. xxxiv. 28. compared with chap. xxxv. 23. 24.

Use II. of exhortation. I exhort you then to make up your peace with God through Jeſus Chriſt. We proclaim peace on earth this day, peace for them that are at war with heaven: and I invite you to accept of it, come in to Chriſt, and take the benefit of it. For motives, conſider,

1. God is the beſt friend, and the moſt terrible enemy. Every thing in God is tranſcendently the greateſt in its kind, and however he acts, he acts like himſelf. There is no mercy, no love, no kindneſs among the creatures, but it falls infinitely ſhort of God's mercy, love, and kindneſs; and there is no wrath of a creature, but falls infinitely ſhort of his. *Who knoweth the power of thine anger?* ſaith the pſalmiſt, Pſal. xc. 11. Death and life then, each in their higheſt pitch, are before you to move you to accept of this peace.

2. It is too dear bought to be ſlighted, Col. i. 20. This peace is the price of blood, the blood of the Son of God, Heb. i. 3. To ſlight it then is to trample on the blood of the Son of God. Angels and men could not have afforded a ſufficient price for it: the world had never heard peace on earth, had not the Son of God taken on him to be Peace-maker.

3. It is the moſt valuable peace which ye are capable of. For thereby a communication is opened betwixt heaven and you, and ye are enrich-

ed with the produce of Immanuel's land. The Tyrians valued Herod's friendſhip, becauſe their country was nouriſhed by the king's country. What have ye but what is from God, both life, and the comforts of life? If God withdraw his hand from you, all is gone. Muſt not your life and all then hang in doubt every moment, while ye are not at peace with God? But being at peace with him, ye are provided for time and eternity, Rom. viii. 31. *If God be for us, who can be againſt us?*

4. It is laſting peace. When once it is made, it is never quite broken. Our Lord Jeſus is the reſident at the court of heaven for all that have come into the covenant of peace, taking up emerging differences, that they can never come to a total rupture, Heb. vi. 20. The world may take your external peace from you, but it cannot take this: for the Peace-maker hath ſaid, *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you*, John xiv. 27. This peace will laſt with you in the evil day, when there ſhall be no peace to him that goeth out, nor to him that cometh in. It will continue at death, at judgement, and through eternity, when God's enemies ſhall have no manner of peace any more.

5. Ye muſt have peace with God, elſe ye are ruined; for ye will never be able to make head againſt God as your enemy in the war: for *who hath hardened himſelf againſt him, and hath proſpered?* Job ix. 4. What can the poor creature do to ſecure himſelf againſt Omnipotency? The end of the continued rebellion will be this, *Thoſe mine enemies, which would not that I ſhould reign over them, bring hither, and ſlay them before me*, Luke

xix. 27. And if once the Lord riſe up againſt you, and cauſe you to fall in his wrath, while God is God he will purſue the quarrel againſt you. And the more dreadful it will be, that ye ſlighted the offers of peace.

6. Laſtly, God is now on a throne of grace, and peace is offered to you, yea and ye have an occaſion of getting the covenant of peace ſealed to you in the ſacrament of the Lord's ſupper; *We pray you* therefore *in Chriſt's ſtead, Be reconciled to God*, 2 Cor. v. 20. What would the damned in hell ſay of an opportunity of peace with God? but there is no offer of peace beyond death.

Now ſee what ye do. The Lord ſays, *Fury is is not in me: who would ſet the briers and thorns againſt me in battle? I would go through them, I would burn them together. Or let him take hold of my ſtrength, that he may make peace with me, and he ſhall make peace with me*, Iſ. xxvii. 4. 5. There is the choice, Peace or war with God. If ye have no mind for peace, behold the end of your continuing the war. If ye have a mind for peace, there is the way to obtain it; in one word, *Take hold of his ſtrength.* Apprehend Chriſt by faith; and ſo *being juſtified by faith, ye ſhall have peace with God through our Lord Jeſus Chriſt*, Rom. v. 1. He is offered unto you in the goſpel with all his benefits, particularly peace with God. Believe this offer to be made to you in particular, and ſo receive Chriſt, and apply him with all his benefits to your own ſouls. Thus meeting God in Chriſt ye ſhall have peace, but there is no peace with God but in him.

Retire yourſelves then this night, and ſeriouſly

conſider the caſe of your ſouls. Be deeply ſenſible of the need ye have of peace with God, and ſettle it in your hearts not to be at peace with yourſelves, till ye be at peace with God. Take a view of the commands of the holy law, and of your own hearts, nature, and lives, and ſee your ſins that have ſet you and kept you in a ſtate of enmity with God. Look to the terrible ſanction of the law, Gal. iii. 10. *Curſed is every one that continueth not in all things which are written in the book of the law to do them*, by which God is engaged to purſue the war againſt his enemies. Thus may ye be brought to turn your eyes towards Chriſt the great Peace-maker offered in the goſpel, and to flee in to him as the only refuge, where, under the covert of his blood, apprehended by faith, ye ſhall have peace.—*Glory to God in the higheſt, and on earth peace, good pleaſure in men.*

Believers not under the Law, but under Grace; or, The Difference between the Covenant of Works, and the Covenant of Grace.

A Sermon preached at Eſkdalemuir, April 24. 1726.

ROMANS vi. 14.

For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

ACcording to a man's ſtate, ſo will his life be. A man in a ſtate of grace, in favour with God, will undoubtedly be a holy man; and a man in his natural ſtate, yet unjuſtified, will be an unholy man. Where the guilt of ſin remains, the dominion of ſin continues; and where the guilt is removed, the dominion of ſin is broken. *For*, ſays the apoſtle, *ſin ſhall not have dominion over you*, &c. In which words we may obſerve,

1. The privilege of believers in reſpect of their life and practice: *Sin ſhall not have dominion over you.* However ſin reign over unbelievers, as a king on the throne, it ſhall not do ſo over you, who are true believers. Though its life may be continued for a ſeaſon for your exerciſe, its dominion is taken away. It may be in you, but it ſhall not reign over you: though it is not quite

expelled, it has loſt the throne, and ſhall never recover it.

This is brought in as an encouraging motive to reſiſt ſin, not to let it reign, nor to yield to it: *For it ſhall not have dominion over you.* Where the apoſtle propoſes certain victory, as an encouragement to fight: for they fight well and ſucceſſfully againſt ſin, and they only, who keep the promiſe in their eye.

2. The privilege of believers in reſpect of their ſtate. Negatively, they are *not under the law*; they are by Chriſt wholly ſet free from it. Poſitively, they are *under grace*; they are under the dominion of grace in Chriſt Jeſus. The *law* and *grace* are here ſet forth as two diſtinct dominions, each having their own ſubjects, every body being under one of them, nobody under both of them at once. Wherefore by the *law* is not meant the law of the ten commandments in the hand of the Mediator, given as a rule of life under the covenant of grace, to his covenanted people; for ſo it is ſubordinated to, not co-ordinated with, the covenant of grace. Neither is it meant only of the curſe of the law, Gal. iv. 21. But by it is meant the law as a covenant of works, promiſing life to the fulfillers of it, and curſing and condemning to eternal death the breakers of it. And by *grace* is meant the covenant of grace, bringing the grace and free favour of God to poor ſinners through Jeſus Chriſt. In a word, theſe are the two covenants, of works and grace.

Now, this is brought in as a proof, that *ſin ſhall not have dominion* over believers, intimating that privilege to depend on this, that therefore

ſin ſhall not have dominion over them, becauſe they are not under the covenant of works, but under the covenant of grace.

The ſcope and ſubſtance of theſe words I take up in the four following points of doctrine, deſiring to ſpeak a little to each.

POINT I. *The covenant of works and the covenant of grace are two diſtinct dominions, every body being under one of them, no body under both at one and the ſame time.*

POINT II. *It is a great privilege, peculiar to believers alone, to be delivered from the law as a covenant of works, and to be under the covenant of grace.*

POINT III. *The dominion of ſin is irrecoverably broken in thoſe who are under the covenant of grace, but remains whole and entire in thoſe who are under the covenant of works.*

POINT IV. *Whoever would fight ſucceſsfully againſt ſin, muſt fight with an eye of faith on the promiſe of the victory.*

I return to

POINT I. *The covenant of works and the covenant of grace are two diſtinct dominions, every body being under one of them, no body under both at one and the ſame time.*

Here I ſhall briefly ſhew,

I. That the covenant of works and the covenant of grace are two diſtinct dominions.

II. That every body is under one of theſe two dominions.

III. That no body can be under both theſe dominions at one and the ſame time.

IV. Offer a word of improvement.

I. I ſhall ſhew that the covenant of works and the covenant of grace are two diſtinct dominions. This appears, in that,

1. They are oppoſite dominions. They are oppoſite in their reſpective heads; in the former the firſt Adam fallen, conveying ſin and death to all whom he repreſented in his covenant; in the latter the ſecond Adam, Chriſt, conveying life to all whom he repreſented in his covenant. The apoſtle mentions theſe two heads, 1 Cor. xv. 22. 45. *Since by man came death, by man came alſo the reſurrection of the dead. The firſt man Adam was made a living ſoul: the laſt Adam was made a quickening ſpirit.* They are oppoſite in the way to eternal life, held out in them reſpectively: The former allows no way to life, but by works; the latter opens the way to it by free grace. And how contrary theſe are the apoſtle ſhews, Rom. xi. 6. *And if by grace, then is it no more of works: otherwiſe grace is no more grace. But if it be of works, then is it no more grace: otherwiſe work is no more work.*

2. The dominion of the covenant of grace was erected for a refuge to poor ſinners from the covenant of works: And ſo all the ſubjects of its dominion are, to a man, refugees from the covenant of works, who, frighted with the thunders of mount Sinai, have fled for their lives from out of the dominion of the law, into the dominion of grace, Heb. vi. 18. Now, if they were not diſtinct dominions, the one could not be a refuge from the other: if the curſing and con-

demning law could exerciſe its juriſdiction within the bounds of the covenant of grace, where would be the ſafety of the refugees?

II. I proceed to ſhew that every body is under one of theſe two dominions. This appears, if ye conſider, that,

1. Every man is either where the firſt Adam left him, or elſe is joined to Chriſt as the ſecond Adam: for there is no eſcaping of the firſt Adam's ruins, but by the ſecond Adam's ſalvation, 1 Cor. xv. 22. forecited. If one is where the firſt Adam left him, he is under his broken covenant, and in virtue thereof liable to the penalty, according to that, Gal. iii. 10. *Curſed is every one that continueth not in all things which are written in the book of the law to do them.* If he is come to Chriſt, he is under the covenant of grace, Rom. v. 21. *As ſin hath reigned unto death, even ſo grace reigns through righteouſneſs unto eternal life by Jeſus Chriſt our Lord.* That covenant is the chariot wherein he carries all his repreſented ones home to his Father's houſe, Cant. iii. 9.

2. Every ſoul is either become dead to the law the firſt huſband, and married to Chriſt the ſecond Huſband, or elſe the marriage betwixt them and the law is yet ſubſiſting. The law as the covenant of works was the firſt huſband to all mankind; God himſelf made that marriage in paradiſe, bringing Adam and all his poſterity under it in him: ſin entering, it became a rigorous huſband, that Adam's children could not have life with, becauſe it curſes and condemns for every offence, Gal. iii. 10. but the relation was not diſſolved, all mankind are by nature under it, Rom. iii. 19. *We know*

that what things ſoever the law ſaith, it ſaith to them who are under the law. And there is no diſſolving of the relation to it, but by the parties dying to it; and there is no dying to it, but in Chriſt, to whom the party is married in the covenant of grace, Rom. vii. 4. Therefore all are under the one or the other covenant.

III. I ſhall now ſhew that no body can be under both theſe two covenants at one and the ſame time. Indeed one may be under the covenant of works as to the ſtate of his ſoul before the Lord, and yet under the outward diſpenſation of the covenant of grace. So are all the members of the viſible church who are out of Chriſt. But it is one thing to be under the outward diſpenſation of the covenant of grace; another thing to be under the dominion of the covenant of grace. By the firſt men have the offers of grace made them in the goſpel; by the laſt they actually partake of God's covenant of grace, and the ſaving benefits of it. By the former they are the children of the kingdom; but being only under the outward diſpenſation of it, they are ſuch children as may and will be caſt out, Matth. viii. 12. as being children of the bond-woman, Gal. iv. 30. *i. e.* of the law-covenant, or covenant of works, ver. 22. 23. 24. But that no body can be under both at once, in reſpect of their ſtate before the Lord, appears, in that the two ſtates of the ſoul under the two covenants are utterly inconſiſtent.

He who is under the covenant of works is a bondman, Gal iv. 24. and cannot be an heir of the eternal inheritance, ver. 30. But he who is under the covenant of grace is a free man, ver. 26. an

heir of heaven, ver. 30. As it is manifeſt a man cannot at once, in reſpect of the ſame thing, be both bond and free; ſo he cannot be under both covenants at once. The one ſtate deſtroys the other, Rom. iv. 14.

2. He who is under the covenant of works is under the curſe, Gal. iii. 10. Every man of them is under the ſentence of the broken law as a covenant of works. He who is under the covenant of grace is under the bleſſing, ver. 9. As the curſe and the bleſſing cannot at once lie on the head of one; ſo neither can one be under the two covenants at once.

A ſhort improvement ſhall now finiſh this firſt point.

1. The ſtaking down of believers under the law as a covenant of works, is in effect to turn them out of the covenant of grace: for they are diſtinct dominions, and one cannot be under both. Therefore I would ſay to believers, Do ye, in principle and practice, *ſtand faſt in the liberty wherewith Chriſt hath made you free, and be not entangled again with the yoke of bondage*, Gal. v. 1.

2. There is no mixing of the two covenants together, but to the marring of one's own ſalvation. The Galatians aimed at that, againſt which Paul diſputes in his epiſtle to them. Ye muſt either renounce the way of the covenant of works, and betake yourſelves wholly to the covenant of grace; or quit your part in the covenant of grace, and make the beſt ye can of the covenant of works, Gal. iii. 11. 12. Chriſt will not give his righteouſneſs to eke out a righteouſneſs of your own duties; which is the thing legal profeſſors drive at,

not overlooking their own works wholly in point of confidence, or looking to Chriſt for all, but looking only to him to make up that wherein they ſee they come ſhort.

3. If ye are not come into the covenant of grace, ye are hard and faſt under the covenant of works. There is a generation, loving to walk at their liberty, who ſtand far off from entering into covenant with God; they are for none of that work, national or perſonal. As for the covenant of grace, they have no heart to it. As for the covenant of works, they look on it as an old almanack out of date. And ſo they look on themſelves to be at liberty from the bonds of both. But deceive not yourſelves: Ye were brought into the covenant of works in Adam, and you can never be freed from it, till God, who was man's party in it, diſcharge you from it, as is clear from the nature of contracts: and God diſcharges no man from it, but upon his coming into the covenant of grace, by uniting with Chriſt; Rom. vii. 4. *Wherefore ye are become dead to the law by the body of Chriſt, that ye ſhould be married to another.*

4. There cannot miſs to be two oppoſite parties in the world, that will drive croſs to one another, as long as there is a ſinner and a ſaint in it. For they are under two diſtinct dominions that are quite oppoſite one to another, and betwixt which there has been and will be a laſting war. Here is the ſpring of all the perſecution, private or public, that ever was ſince Cain and Iſhmael's days, Gal. iv. 29. *As then he that was born after the fleſh perſecuted him that was born after the Spirit, even ſo it is now.*

POINT II. *It is a great privilege, peculiar to believers alone, to be delivered from the law as a covenant of works, and to be under the covenant of grace.*

Here I ſhall very briefly ſhew,

I. The grounds of this privilege.

II. That this is the peculiar privilege of believers.

III. Apply.

I. I ſhall ſhew the grounds of this privilege. Theſe will appear, if one compares the ſtates of thoſe under the two covenants, in two points; in reſpect of ſin, and in reſpect of miſery.

1. In reſpect of ſin. Thoſe under the covenant of works are all over ſinful, there is no part clean, and all they do is ſin, Tit. i. 15. *Unto them that are defiled and unbelieving, is nothing pure; but even their mind and conſcience is defiled.* And the guilt of all their ſins lies upon them, and cannot be removed under it: for it furniſhes nothing to remove guilt; Rom. iii. 19. *What things ſoever the law ſaith, it ſaith to them who are under the law; that every mouth may be ſtopped, and all the world may become guilty before God.* The dominion of ſin is faſtened over them, as with bands of iron; for it furniſhes nothing to break it, as our text imports. The ſtain of ſin remains wholly on them: for it gave man ſtrength when he was clean to keep himſelf clean, but provided no laver for him when once defiled to waſh himſelf clean again. So man's caſe under that covenant is deſperately ſinful, Rom. vii. 5. 6.

On the other hand, thoſe under the covenant of

grace, though they are not wholly clean, the cleansing is begun, John xiii. 10. *He that is waſhed, needeth not ſave to waſh his feet, but is clean every whit.* Sin is looſed at the root, the guilt of eternal wrath is done away, Rom. viii. 1. *There is now no condemnation to them that are in Chriſt Jeſus.* The dominion of ſin is broken, as ſays the text, *Sin ſhall not have dominion over you.* Their ſpots are covered over with the righteouſneſs of Chriſt, that *white raiment wherewith they are clothed,* ſo *that the ſhame of their nakedneſs doth not appear,* Rev. iii. 18. And they ſhall at length be perfected in holineſs, when they are admitted among *the ſpirits of juſt men made perfect,* Heb. xii. 23.

2. In reſpect of miſery. The former are under the curſe, Gal. iii. 10. and ſo are *children of wrath,* Eph. ii. 3. *the wrath of God abiding on them,* John iii. 36. Now the ſmall rain of the curſe and wrath of God is falling on them, and hereafter the full ſhower will come on that will never clear, Matth. xxv. 41.

The latter are delivered from the curſe: *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us,* Gal iii. 13. They enjoy the bleſſing and favour of God, ver. 14. *That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt.* The ſting is removed out of all their afflictions, yea and out of death itſelf, that it cannot hurt them. And at length they ſhall be delivered from all the leaſt uneaſineſs, and be made completely happy, Rev. xxi. 4.

II. That this is the peculiar privilege of believers, appears, in that,

1. All believers partake of it. Among them

ſome are weak, others ſtrong; ſome children in Chriſt, others grown men: but this is their common privilege, as the text expreſsly bears. They are all knit by faith to Jeſus Chriſt, the Head of the covenant of grace, and ſo are all under this covenant, being *all the children of God by faith in Chriſt Jeſus*, Gal. iii. 26. Therefore, ſays he, *I aſcend unto my Father and your Father, and to my God and your God*, John xx. 17.

2. None but believers partake of it, Eph. ii. 12. All others are the children of the bond-woman, that is, of the law-covenant, the covenant of works,

A ſhort word of improvement ſhall conclude ths point.

Firſt, Conſider then and try, whether ye are thus privileged, or not. Try what covenant ye are under, whether ye are delivered from the covenant of works, and under the covenant of grace, or ſtill under the covenant of works. Ye may know it,

1. By the manner of your parting with the firſt covenant.

(1.) Some part with it, without clearing accounts with it; like a ſervant running away from his maſter, or a wife from her huſband. They break its bands, caſt away its cords, and value neither its commands nor threatenings; but look on it as a covenant which they have no concern with. But running away from it looſeth not the relation: it will bring ſuch back, and make them ſerve or ſuffer, as a maſter can do a runaway ſervant; and taking them by the throat, ſaying,

Pay what thou oweſt, will make them ſenſible they are under it ſtill in the ſtraiteſt bonds.

(2.) Thoſe who are delivered, have parted with it, not but after fair count and reckoning, and payment inſtructed. The fair count and reckoning has been in a work of ſound conviction, whereby the ſoul has been thoroughly convinced of ſin, righteouſneſs, and judgement: and the payment has been inſtructed by faith pleading for payment on its ſcore the holineſs of Chriſt's nature, the righteouſneſs of his life, and the ſatisfaction by his death. Whereupon the Judge ſaith, *Deliver him, I have found a ranſom.*

2. By the ſpirit ye are of.

(1.) The ſpirit of the covenant of works is an unholy ſpirit, leaving the heart always in love with ſin, in the embraces of ſome one beloved luſt or other, as in the caſe of the young man, Mark x. 21. who *went away* from Chriſt *grieved, becauſe he had great poſſeſſions.* So the ſcripture accounts them to be *in the fleſh*, Rom. vii. 5. 6.

The Spirit of the covenant of grace is a Spirit of holineſs, that turns the heart to a hatred of ſin, to an enmity againſt it in all ſhapes, ſeeking the deſtruction of it, Gen. iii. 15. making the ſoul wreſtle, long, groan, and pant for perfection in holineſs, Phil. iii. 14. Gal. v. 17. This is a plain differencing character, ver. 18. 16. *If ye be led by the Spirit, ye are not under the law. Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh.*

(2.) The ſpirit of the covenant of works is a legal and mercenary ſpirit, a ſpirit of a ſlave. It is fear of hell and wrath that drives them to duty, like the Iſraelites, *who, when God ſlew them, then ſought him, and returned and inquired early after God*, Pſal.

lxxviii. 34. They content themſelves with the carcaſe of duty, without the right principle, end, and manner of doing it, Iſ. xxix. 13. Under terror of conſcience they flee not to the blood of Chriſt, but to their work again to mend what was amiſs. The more they do, and the better they do it, the more unhumbled they are, the more they are in conceit with themſelves, and the leſs ſelf-denied. And their duties make them more eaſy and ſecure in ſome one ſin or other, as was the caſe with the adulterous whore, Prov. vii. 14. 15.

The Spirit of the covenant of grace is a free and ingenuous Spirit, the Spirit of ſons, Rom. viii. 15. God is their Father through Chriſt, and they are ſon-ſervants to him, not ſlave-ſervants, ſerving him from love, Mal iii. 17. Chriſt is their covenant-head, and his love conſtrains them, 2 Cor. v. 14. The Spirit of Chriſt dwells in them, and has given them a new nature: ſo ſin is avoided as contrary to that new nature, and duties are purſued as agreeable to it. They by faith truſt on Chriſt alone for ſalvation: and this undermines the ſlaviſh fear of hell and the ſervile hope of heaven, that theſe cannot be their predominant motives to obedience.

Secondly, Flee from under the dominion of the covenant of works, unto the covenant of grace: for there is no ſafety for you under it: nothing is to be found there but the wrath and curſe of God, continually flaſhing out againſt the tranſgreſſors thereof.

Conſider and admit the conviction of your being under that broken covenant. Lay to heart the dreadful danger you are in every moment, while within its dominion. Believe that the door of

the covenant of grace is ſtanding open to you, and flee in to it by uniting with Chriſt through faith.

POINT III. *The dominion of ſin is irrecoverably broken in thoſe who are under the covenant of grace, but remains whole and entire in thoſe who are under the covenant of works.*

Here I ſhall only ſhew,

I. That the dominion of ſin is irrecoverably broken in thoſe who are under the covenant of grace.

II. That it is whole and entire in thoſe who are under the covenant of works.

III. Apply in a ſhort uſe.

I. I am to ſhew, that the dominion of ſin is irrecoverably broken in thoſe who are under the covenant of grace. This appears, in that,

1. The immediate deſign of delivering a ſoul from under the law as a covenant of works, and bringing it in under the covenant of grace, is to break the dominion of ſin in that ſoul, Luke i. 74. 75. *That we, being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life.* Chriſt came into the world, and entered into this covenant with his Father, to deſtroy the works of the devil: and he brings his elect into the holy covenant, to deſtroy theſe works in them.

2. Sin domineers over a ſoul by means of ſpiritual death: where death reigns, ſin muſt reign too. As the worms and vermin act without con-

trol on the dead corpſe; but if the body were raiſed to life, they would drop off: ſo in the ſoul ſpiritually dead, Rom. vii. 6. the helliſh vermin of lively luſts have all at command: but the quickening Spirit of the covenant of grace makes them drop off and die, Ezek. xxxvi. 26. 27. *A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgements and do them.*

3. The bleſſings of the covenant of grace are ſure, and cannot be loſt again; hence called *the ſure mercies of David*, Iſ. lv. 3. And *the gifts and calling of God are without repentance*, Rom. xi. 29. The deliverance from the law is never revoked: the life given in the covenant, and the new nature, can never be loſt. So the dominion of ſin in them is not only broken, but broken irrecoverably. So the fleſh and luſts are ſaid to be crucified, to intimate, that as Chriſt once nailed to the croſs never came down, till he died out; ſo ſin in believers gets ſuch a ſtroke by grace, as it ſhall never recover.

II. I proceed to ſhew, that the dominion of ſin is whole and entire in thoſe who are under the covenant of works. This appears, in that,

1. While under that covenant, they are dead men, ſpiritually dead, Gen. ii. 17 *In the day that thou eateſt thereof, thou ſhalt ſurely die.* So death preys on their ſouls, and bears full ſway there, by living luſts. Hence it is called *the law of ſin and death*, Rom. viii. 3. And being dead, they

abound in dead works, and can perform no other.

2. Under that covenant they are under the curſe, and ſo ſeparated from God: and thus the courſe of ſanctifying influences is ſtop't, Eph. ii. 12. While the curſe of the law ſtands between God and you as a partition-wall of God's own upſetting, how can ye have ſaving communication with God? and how can ye without that be made holy?

3. That covenant is no channel of ſanctification to an unholy creature. To a ſinner it is *the miniſtration of death and condemnation*, 2 Cor. iii. 7. 9. a killing letter, exacting perfect obedience under the pain of the curſe, but affording no ſtrength for performance. It is the covenant of grace only that is *the miniſtration of the Spirit*, ver. 8.

4. Laſtly, That covenant, inſtead of a ſanctifying influence on a ſinner, has an irritating influence on his luſts, Rom. viii. 6. Sleeping corruptions are often awakened by the law's forbidding them: and the more the wicked heart finds the reſtraint, the more it riſes againſt the holy law, and the God that made it. Holy commands preſſed on a heart not brought into the covenant of grace, is like the ſweeping of a dry floor, that fills the whole room with duſt: but the grace of the ſecond covenant watering the heart, the holy commands preſſed on the ſoul are like the ſweeping of the floor duly watered, which makes clean work.

I ſhall conclude this third point with a very brief word of application.

1. Sin's dominion whole and entire in the ſoul, is an infallible ſign of one under the covenant of works; as ſure as the worms and vermin on a corpſe in the grave, acting without control, are a ſign the body is really dead. Think on this, ye who are not acted by the principles of religion and conſcience, but by your impetuous luſts and paſſions.

2. Let never one think, that he ſhall attain to holineſs, till he is once brought from under the covenant of works into the covenant of grace. A ſhape of holineſs, without the life of it, ye may have under that covenant; but true holineſs ye can never have.

3. As ever ye would be made holy, labour to be truly within the covenant of grace by faith. Beware of legal principles, and legal practices. Learn the life of faith, and remember that it is better to go halting on the right way, than to be running full ſpeed the wrong way, Eccl. x. 15. It is a hard thing to bring people to the practice of holy duties; but believe it, it is as hard to bring them off them in point of confidence, that Chriſt may be all to them, and all that they have done and ſuffered, nothing in point of confidence before the Lord, but droſs and dung.

POINT IV. *Whoever would fight ſucceſsfully againſt ſin, muſt fight with an eye of faith on the promiſe of the victory.* This will appear, if ye conſider,

1. That faith is the great inſtrument of the Chriſtian's victory over his ſpiritual enemies, 1 John v. 4. *This is the victory that overcometh the world; even our faith.* What was it that carried

the martyrs through all their ſufferings? was it not their faith? This appears clearly from Heb. xi. Now, faith's work is to believe and apply the promiſe in all conditions of life. And the covenant is furniſhed with promiſes ſuitable to every caſe and exigence of a believer, and particularly with a promiſe of victory to the ſoul fighting againſt ſin.

2. Though a fear of circumſpection is abſolutely neceſſary, yet an unbelieving fear, that tends to deſpondency, cuts the ſinews of all holy endeavours, Rev. xxi. 8. Whereas the faith of the promiſe of victory animates the ſoul to the hardeſt encounters.

I ſhall ſhut up this fourth point with a very ſhort uſe.

1. If ever ye would ſucceſsfully manage the combat againſt ſin, ye muſt betake yourſelves in the firſt place to the full covenant of promiſe, and to the treaſure of ſtrength that is in Chriſt Jeſus, 2 Tim. ii. 1. For that is it from which the victory is promiſed.

2. Ye muſt believe, that that ſtrength of his ſhall be made forthcoming for you, as engaged by promiſe to thoſe who go out in dependence upon it, Iſ. xl. 31. *They that wait upon the Lord ſhall renew their ſtrength; they ſhall mount up with wings as eagles; they ſhall run, and not be weary; and they ſhall walk, and not faint.* Do your endeavour ſincerely againſt your corruptions and temptations, in the faith of the victory at length.

3. Laſtly, Hence ye may ſee how it comes to paſs, that the endeavours of the moſt part againſt known ſins prove unſucceſsful. They look in to

themſelves, and gather together the force of their own ſpirits for the work: but they look not out to Jeſus Chriſt in the promiſe. Hence they try it, and it miſgives in their hands; and they try it again, and again it miſgives. And ſo they look on the matter as hopeleſs, and ſit down and ſooth themſelves, that it is their infirmity, and yield up themſelves to it.

Upon the whole, if ye would war ſucceſsfully againſt all your ſpiritual enemies, retreat from the dominion of the covenant of works, be reconciled to Jeſus Chriſt the Head of the new covenant, and contract friendſhip with him as the Captain of ſalvation. Be ſtrong in the Lord, and in the grace that is in Chriſt Jeſus; and put on the whole armour of God, eſpecially the ſword of the Spirit, which is the word of God, with all its precious promiſes, verily believing that they ſhall be all accompliſhed to you. And thus ye ſhall be more than conquerors through him that loved you.

FINIS.

MVSEVM BRITANNICVM